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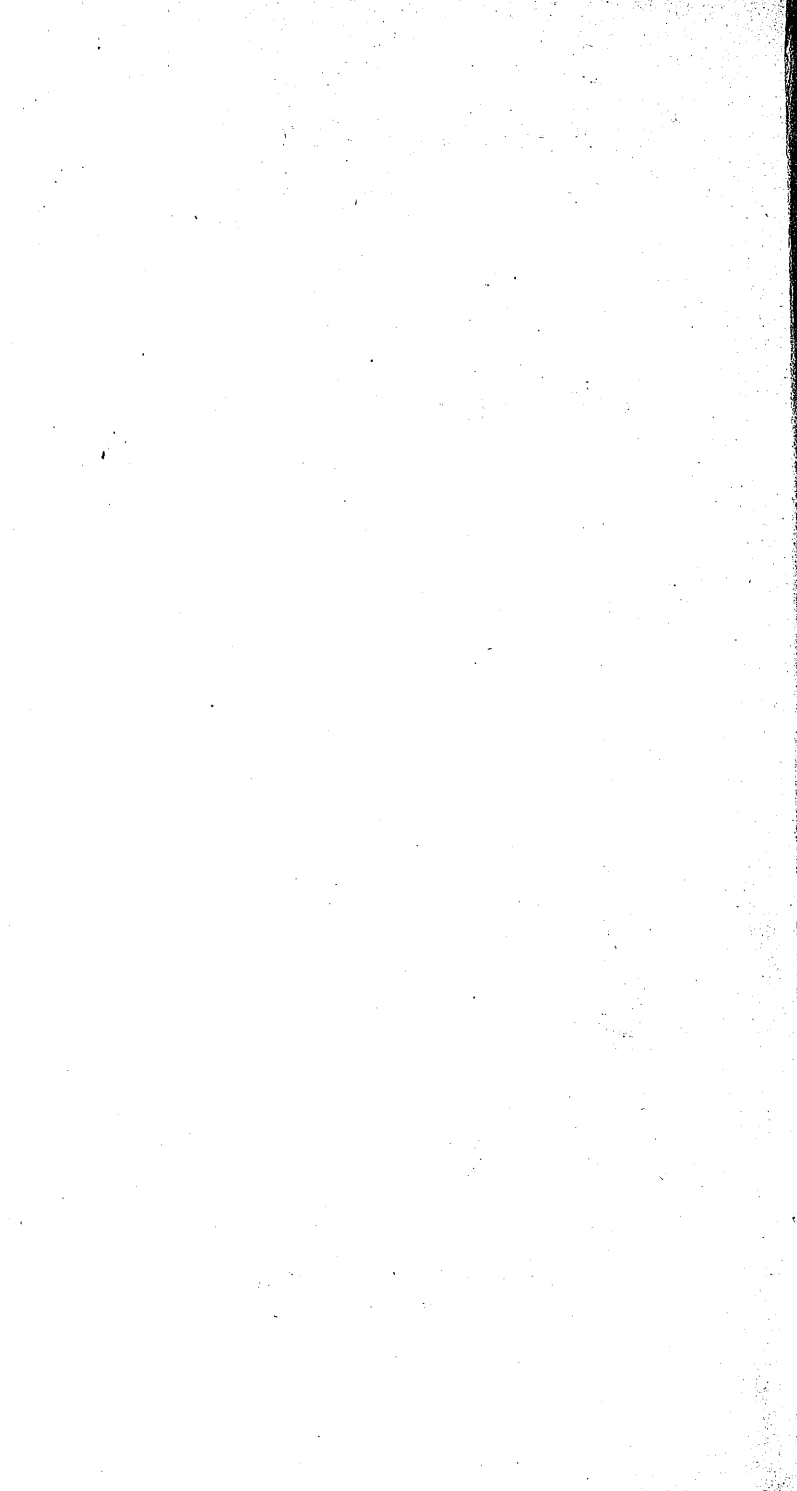
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March 1859



# The Thorough Church System.

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## COURSE OF LECTURES.

DELIVERED IN THE CHAPEL OF THE CHURCH OF THE HOLY CROSS,  
GERMANTOWN.

*onathan*  
BY THE  
REV. J. PINCKNEY HAMMOND, A. M.,  
" RECTOR.

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TO

ALL WHO LOVE OUR LORD JESUS CHRIST IN SINCERITY,

AND LOVING HIM LOVE ALSO

THE CHURCH,

WHICH HE HAS BOUGHT WITH HIS OWN MOST PRECIOUS BLOOD ;

HER SOUL-STIRRING LITURGY ;

HER PERFECT SYSTEM ;

AND

HER APOSTOLICAL RITES AND CEREMONIES ;

*This Little Book*

IS AFFECTIONATELY DEDICATED

BY

THE AUTHOR.



“In the waste howling wilderness  
The Church is wandering still,  
Because we would not onward press  
When close to Sion’s hill.

“Back to the world we faithless turn’d,  
And far along the wild,  
With labor lost and sorrow earn’d,  
Our steps have been beguiled.

“Yet full before us all the while  
The shadowing pillar stays,  
The living Waters brightly smile,  
Th’ eternal turrets blaze.

“Yet Heaven is raining angel’s Bread  
To be our daily food,  
And fresh, as when it first was shed,  
Springs forth the SAVIOUR’s Blood.”

KEBLE.

## P R E F A C E .

---

THE Lectures contained in this little book, were written and delivered by the Author, at the earnest request of a number of his parishioners, a few months after entering upon his duties as Rector of the Church of the Holy Cross, Germantown. He found, upon taking charge of his new field of labor, that the infant parish, in its efforts to establish itself upon true and thorough Church principles, had met with much opposition, and suffered much from the misrepresentations of its enemies. Its new Rector, though pursuing quietly and unobtrusively, the course marked out for him by the Church to which he has vowed allegiance, and endeavoring to perform his duties, as a Priest of that Church, earnestly and faithfully, was not suffered to labor on in peace and quietness, but soon found himself the subject of the most extraordinary and unfounded rumors. From whatever cause these may have

originated, they have resulted only in benefit to the Church in question ; for many who at first were drawn by curiosity to attend those Services, which they were led to believe were conducted in a novel manner, were induced to connect themselves permanently with the parish, when they found that the Services there held differed in nothing from those to which they had always been accustomed, except in the manifestation of unusual heartiness and devotion.

As the Rector, however, was desirous of correcting the erroneous impressions in regard to his views and principles, which were entertained by many in the community, who were not members of his own flock ; he felt it his duty, in delivering this Course of Lectures on the Thorough Church System, to devote the Introductory Lecture to defining his position, with a view to the removal of the mistaken ideas, which, he had reason to believe, were held by many in regard to his own opinions, as well as the Doctrines and practices, which, as a true and earnest-minded Churchman, he felt it his duty to maintain and advocate.

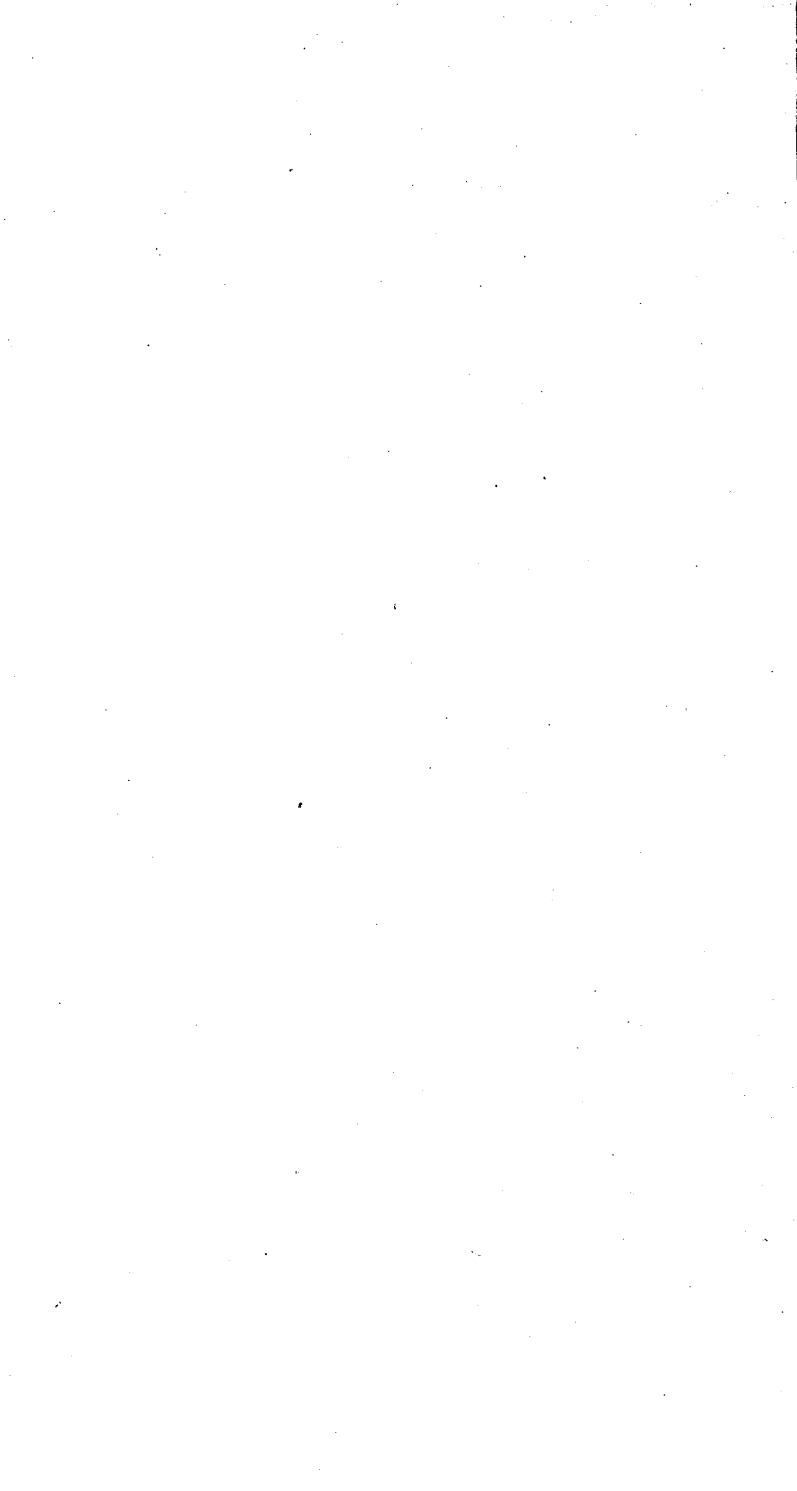
The Author, in his Introductory Lecture, has had occasion to allude to Dr. PUSEY as one to whom the Church is indebted for his efforts in arousing her members to a

fuller appreciation of her Divine character and claims ; yet he does not wish to be understood as indorsing every sentiment or opinion which Dr. Pusey has advanced in his numerous writings.

These Lectures, he feels assured, have already been productive of good, in diffusing sound Church instruction, and in raising the standard of Churchmanship in his parish. He has been induced, at the earnest solicitation of several of his friends and parishioners, to give them to the public ; and this he does, in the earnest hope that they may by God's blessing be the means of opening the eyes of many to the beauty of the Church's System, and of inducing them to be guided by the teachings of that Church, for which the Saviour shed His Precious Blood ; and which will lead all who follow them in deep humility and faithfulness, to holiness and peace in this life, and into the glorious Presence of FATHER, SON, and HOLY GHOST, in the Life to come.

J. P. H.

RECTORY OF THE CHURCH OF THE HOLY CROSS,  
Festival of the Epiphany, 1859.



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## Prayer for Unity.

"O holy JESUS, King of the saints, and Prince of the Holy Catholic Church; preserve Thy spouse, which Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy Blood, even the whole Catholic Church, from one end of the earth even to the other. O preserve her safe from schism, heresy, and sacrilege. Unite all her members with the bands of faith, hope, and charity, and an external communion, when it shall seem good in Thine eyes. Let her Daily Sacrifice of Prayer and Praise, and of Sacramental Thanksgiving, never cease; but be forever presented unto Thee, and forever united to the intercession of her dearest LORD, and forever prevail for the obtaining for every one of her members grace and blessing, pardon, and salvation. AMEN."

I.

INTRODUCTORY.



“Thy guardian fire, Thy guiding cloud,  
Still let them gild our wall,  
Nor be our foes and Thine allow’d  
To see us faint and fall.”

KEBLE.

---

“The moon above, the Church below,  
A wondrous race they run;  
But all their radiance, all their glow,  
Each borrows of its Sun.

“The Saviour lends the light and heat  
That crowns His holy hill;  
The saints, like stars, around His seat  
Perform their courses still.”

KEBLE.

## INTRODUCTORY.

---

I COME before you this evening, brethren, as one of that much misunderstood, much misrepresented, much slandered and abused class of men, commonly called High Churchmen. I do not like the name. It is a source of much sorrow and regret that there should exist any necessity for the application of distinguishing names to those who are members of the same Household of Faith, and if not one in heart and feeling, are at least held together by certain visible bonds. Other epithets are also applied to us. We are called Tractarians and Puseyites. How justly these terms of reproach belong to your Pastor will be evident before this Course of Lectures is concluded.

It is true that there are certain publications, which appeared a number of years ago, in England, under the title of "Tracts for the Times," but I am confident that not one in a thousand of those who so loudly decry them, has ever read them, or possesses even a correct idea of the doctrines which they set forth and maintain. It is true, also, that there is a clergyman now living in England, called Dr. Pusey, who

is one of the most learned and able theologians in the English Church, and who, if he had ever written, or taught anything against the doctrines of the Church, would not now be in the high position which he occupies, and be loved and revered as he is, by a large proportion both of the Clergy and the laity. But the good Doctor is so amiable, so modest, and so retiring, as to be totally unfitted for the manifestation of that contentious and scheming spirit which is generally found in all party leaders.

The "Tracts for the Times" have certainly produced a great and wonderful effect upon the public mind: and though there are doubtless many private opinions advanced by them, which Churchmen cannot subscribe to, they have nevertheless been productive of the most beneficial results. They have been the means of rousing the Church from the state of apathy and deadness into which she had been falling for more than a century; of causing her to resume the glory which was hers, when the spirits of the old Reformers moved in her midst; to put on her beautiful garments, which the sacrilegious hands of puritanism had torn from her; and to stand forth in her doctrinal teachings in the noble character which her Divine Founder bestowed upon her, viz., that of the "Witness and Keeper of the Truth." If the "Tracts for the Times" were devoted to the setting forth of strange doctrines, then those who subscribed to their teaching, in every particular, might very properly be styled "Tractarians." Or, if Dr. Pusey were the author of a system of theology

neither to be found in the Bible nor in the teachings of the Primitive Church, then the name of Puseyites would be a very proper one by which to designate those who claimed to be his followers. But if, on the contrary, these celebrated Tracts are mainly devoted to reviving the ancient Doctrines and Discipline of the Church, and the writings of Dr. Pusey are simply expositions of the teachings of the Church, as they have come down to us from the days of the Apostles, then it is evident that *Churchmen* is the true name to apply to those who sympathize with the "Tracts" and Dr. Pusey, in their efforts to revive in the Church pure and Scriptural Doctrines and Primitive Practices.

I come before you then, this evening, as a CHURCHMAN, not a High Churchman, but as a CATHOLIC CHURCHMAN; and I use the word Catholic in its original and true meaning.

I do not seek to disguise from you the fact—for I could not even if I would—that party spirit has found its way into the Church. There are those among us who, in their professed efforts to revive what they are pleased to call "spiritual" religion, would take from us, if they had the power, the very principles on which the claims of the Church, as established by her Divine Founder, are set forth and maintained. The Ministry of the Church they would lower to the level of those who have wilfully separated themselves from the Church's communion. The Sacraments of the Church they would rob of all their efficacy, and regard as naught but unmean-

ing forms. And the Canons of the Church and the Rubrics of the Prayer Book, they obey and follow only when it is perfectly agreeable and convenient to do so, or when their obedience to law and order does not conflict with popular sentiment, or run counter to the opinions of a few unlearned and ignorant, yet, at the same time, influential individuals. The name assumed by this class of persons is "*Evangelical*." By some they are known as Low-Churchmen; and by others are regarded as No-Churchmen. Which of these appellations is most appropriate, I shall not now attempt to decide. When I have shown—as I hope to be able to do before concluding this Course of Lectures—what are the true principles of the Church and of Churchmen, you can decide for yourselves.

The correct definition of the word "*Evangelical*" is, *according to the Gospel*; and in this sense, certainly, Catholic Churchmen are alone entitled to it; for nothing can be truly Catholic which is not in accordance with the Gospel: but, from present appearances, it is to be feared that the time will come, when "*Evangelical*" will only be another name for designating those who are narrow-minded, prejudiced, disorderly, disobedient to Ecclesiastical authority, vindictive, and uncharitable.

If it can be shown that those who are called High-Churchmen do not preach the Gospel of JESUS CHRIST, then they certainly have no claim to this title in its true and literal signification. But if, on the other hand, "JESUS CHRIST and Him crucified"

is the groundwork of their faith, their hopes, and of all their discourses, then they can doubtless lay claim to be called "Evangelical:" yet they prefer the older name of CATHOLIC; because, while it includes the true meaning of "Evangelical," it also involves an adherence to the doctrine and fellowship of the Apostles, and a repudiation of all sects and heresies. It is, however, a curious circumstance that, while those who have never listened to the preaching of the so-called Puseyites, are confident of the fact—and so confident that they seem willing to stake their character for veracity upon the truth of their assertions—that the sum and substance of all their sermons is the Church—the Church—the Church; those who go and hear and judge for themselves, are at once led to form an entirely opposite opinion, when they hear faith in CHRIST, and the merits of a crucified SAVIOUR set forth as the true and only ground of the sinner's acceptance in the sight of God. It is because the true doctrines and principles of the Church are so little understood by the great majority of our people, that so many mistaken ideas are entertained in reference to the belief and practices of Churchmen.

Our evangelical brethren—I use the name, which they themselves have adopted, for the sake of convenience—it would seem, are opposed to instructing their flocks in the doctrines and distinctive principles of the Church. Consequently, all sorts of erroneous notions are entertained: and, therefore, when reports are put in circulation that the zealous

Churchman believes in this or that unscriptural doctrine, and observes all sorts of unusual rites and ceremonies, they are readily believed. I speak from my own experience: for, although I have had charge of this parish but a comparatively short period, I have been gravely informed that I have used burning candles upon the Altar in the daytime, have had boys in colored garments to wait upon me in the Chancel, and that I have held up the remnants of the consecrated Bread and Wine, to receive the worship and adoration of my congregation. And it has also been said that the doctrines which I preach are of such a character as to cause, if heeded and followed, the destruction of immortal souls! Just think of it! a clergyman of the Church, a minister of JESUS CHRIST, is charged with the horrible crime of teaching and preaching soul-destroying doctrines, and yet there is not one to be found, among those who profess to preach the Truth, who has sufficient love for immortal souls or the Church to induce him to present that clergyman for trial to his Bishop, in order that a stop may be put to his promulgation of error.

I have lately read an amusing anecdote, which shows how readily the most improbable things are believed by persons, in regard to subjects of which they are utterly ignorant.

"A stage coach was starting from a town in England, whose only inside passenger was a worthy, comely, well-fed, well-intentioned dame. Just before the coach drove out of the inn yard, the door opened,

and a quiet, parson-like, middle-aged gentleman, with a meek aspect and a benevolent smile, took his place by her side. Being each prepossessed with the other's appearance and sentiments, they soon formed what may be termed a stage-coach intimacy. The lady talked much, as ladies of that age are apt to do, of the wickedness of the times, 'and then those Puseyites,' said she; 'those wicked Popish Puseyites—they are worse than all put together—whatever shall we come to!'

"'Puseyites, ma'am?' said the gentleman; 'what are they, and what wickedness do they commit?'

"'Is it possible, sir,' said the lady, 'that you have never heard of those Puseyites, that are turning the world upside down?'

"The meek gentleman admitted that he had heard of such people, but that he did not know a great deal about them, and as for turning the world upside down, the lady had just admitted, that she did not see much good in the side which was now uppermost.

"'Do you know,' said she confidentially, speaking in a low, solemn voice, and laying her hand upon his arm, 'do you know that Dr. Pusey himself sacrifices a lamb every Friday?'

"'Nonsense! my dear madam,' said the gentleman, 'I assure you he does no such thing.'

"'I don't know what you mean by nonsense, sir,' said the lady, drawing herself up, and speaking with becoming dignity. 'I suppose you do not mean to doubt my word; and I assure you I have it from



the very best authority, that it is as I tell you, Dr. Pusey sacrifices a lamb every Friday.'

"'But, madam, my dear madam,' said he deprecatingly, 'I am Dr. Pusey, and I never sacrificed a lamb in my life; I have not the heart to do it; and I don't know how to kill it either.'"\*

This is certainly an amusing anecdote; and yet, when we consider it in all its bearings, we cannot repress a feeling of sadness at the thought of the gross, though perhaps unintentional violation of the Ninth Commandment, which it sets before us. And with sorrow I am compelled to say, that hardly a day passes in which I, who am laboring in my own humble and unobtrusive way, in the service of God, and for the welfare of immortal souls, do not have cause to lament the manifest want of that charity towards me, "which thinketh no evil, which suffereth long and is kind, which hopeth all things, and rejoiceth not in iniquity, but in the Truth." When, therefore, you hear of my having preached some extraordinary doctrine, unsanctioned by the Bible and the Church, or of my having introduced into the worship of God's sanctuary some unwarrantable ceremony, just ask your informers if they can for a single moment imagine, that one who prizes most highly his reputation as a faithful minister of JESUS CHRIST in His Church, would foolishly risk it by saying or doing aught, for which he has not the strongest and clearest authority to sustain him.

\* Newland's "Lectures on Tractarianism," p. 11.

Tell them, moreover, the anecdote of Dr. Pusey and the lamb, and advise them to remember this, when giving credence to mere rumors and hearsay reports.

Before proceeding to state the principles for which I, as a Churchman—or, if they will have it so, High Churchman—contend, I wish to read to you a description of those who so strenuously oppose us, which is taken from an English Church paper. You are probably aware that there is a party now existing in the Church of England called by some the Exeter Hall party, from the fact that they are bending all their energies towards establishing services in Exeter Hall, in which the Prayer Book, vestments, and everything which is peculiar to the Church is entirely ignored. This is a branch of the self-styled evangelical party in the Church, and its complete counterpart is to be found in this country also; its members being particularly fond of union meetings, extemporaneous prayers, and of mutilating the Church Service, by leaving out the Psalter, Litany, or Ante-Communion Service, according as it suits their convenience. The authority which they have for thus acting, is of course best known to their own consciences. But to proceed with our definition. A writer in the *English Churchman* thus describes them: "They minister in consecrated places, it is true; but they much prefer halls to Churches. So, too, they admit the surplice to be a decent vestment; but they always prefer the gown to it, and the coat to the gown. The Liturgy is an incomparable form of prayer; yet they prefer their own crude, ill-digested, extemporaneous

effusions. They are stanch advocates for searching the Scriptures; yet never give their flocks the opportunity of hearing four chapters, and nearly twice as many Psalms, read day by day in the Daily Service. They stand up boldly for the Plenary Inspiration of the Bible; yet somehow or other always prefer Watts' or Doddridge's dissenting hymns, to a metrical version of King David's inspired Psalms. They teach the Catechism in their schools; and contradict it in their pulpits. They declare of each infant that it is by Baptism regenerate; and then circulate Ryle's, and the Religious Tract Society's publications, all of which declare that it is *not*. In a word, they are *in* us, but not *of* us, and, as their dissenting allies have again and again told them, and in no measured terms, they ought in common honesty to hold the Church's doctrines, or to resign the Church's emoluments."\*

\* An article under the head of "PLATFORM CHARITY" appeared in the *Presbyterian*, a short time since, from which the following is an extract (the sentences in brackets are by the Editor of the *Banner of the Cross*):—

"A certain clique among the Episcopalian clergy are wont to improve anniversary occasions, where they are speakers, in profuse avowals of Catholicity and sharp denunciations of their more rigid brethren. Were these manifestoes accompanied by a corresponding practical recognition of the non-Episcopal ministry and churches, they might be entitled to respect; but, we are sorry to say, that facts indicate these speeches to be mere rhetoric. [Just what they are, and poor at that.] The gentlemen who make the largest protestations of fraternization, are, in reality, as exclusive as their High Church brethren. They do not invite ministers of other denominations to occupy their pulpits, nor in any way officially recognize them or their churches. The fra-

A true Churchman abhors novelty. He would walk only in the good old paths which the Apostles and their successors trod. And the changes which he seeks to make are only such as will banish from

ternal greetings they take very good care shall be wholly outside of their ecclesiastical pale ; and even here the courtesy is extended with an air which looks like condescension. It may be a good stroke of policy to make capital, and gain eclat among 'outsiders,' [If so, it is the fault of 'outsiders,' insiders only pity the performer,] provided this can be done without the sacrifice of the status at home. [Just so.] It is an ecclesiastical 'running with the hare and holding with the hounds.' It is a capital bait for catching the unwary from other branches of the Church, with the view of turning them into thorough Episcopalians. [None caught by such chaff.] It is also a short and easy road to notoriety. [Else it would not be travelled.] An Episcopal minister, whose moderate abilities would secure him but a very limited reputation, need only on a few propitious public occasions pretend to batter lustily at his Church inclosures as too narrow for his world-wide Catholicity, and though he may all the while adhere most rigidly to Liturgy, Rubric, and Canon, he has made himself a hero. In all the range of our observation we have seen no other field in which so large and speedy a return is secured upon a very small capital. And, after all, provided this platform charity were practically carried out, what should we see but that which has always been in exercise by ministers of other denominations? Do not all Presbyterian and Methodist ministers fully recognize the clergy of other churches? Do not even our Baptist brethren, notwithstanding their close communion, open their pulpits to the ministry of all evangelical denominations? Taking the protestations of these Catholic Episcopal brethren for the utmost they are worth, they only amount to this, that here and there an Episcopal minister has come to manifest the spirit of fraternization, which has been habitually practised in other branches of Christ's flock. A similar platform pronouncement from a Presbyterian, a Methodist, or even a Baptist minister,

the Church opinions and customs of a few centuries, growth, and restore those rites and usages which the spirit of puritanism for a time succeeded in suppressing. In his efforts to bring about these results, he is styled an innovator, Puseyite, Tractarian, Romanizer; and for no other reason than that the minds of so many in every community are governed by ignorance and prejudice. They do not know that all the doctrines and usages for which Churchmen are now contending have existed in the mother Church

would produce no sensation; it would be a very commonplace affair.

"We are constrained also to say, that were it really the case that these Episcopal brethren act upon principles at variance with the Canons and established usages of their Church, this would not increase our respect for them. Much as we dislike exclusivism and love Catholicity, we have also a great respect for consistency. A church or ministerial connection is a voluntary matter. He who enters the ministry of any denomination not only avowedly accepts its doctrines, but presumptively acquiesces in its order and usages. In case that these do not suit him, there are other churches where more freedom is allowed, and other practices prevail. Let him go there. To profess allegiance to a church, and then endeavor to secure eclat by defying its restrictions, is unmanly, and unbecoming a professed ambassador of truth and righteousness. Do let us have honesty. The position of the Episcopal denomination towards sister churches is well established and well understood. Until there has been a radical change, it is impossible that her ministry can fairly and honestly meet that of other churches on common ground. It is not enough that an Episcopal minister shall preach in a Baptist pulpit; will he reciprocate and invite the Baptist pastor into his? Until this can be done, and is done, all platform charity, however vehement its protestations, is just so much humbug."

of England *since* the Reformation; and that the efforts of Dr. Pusey, and the "Tracts for the Times," have been solely put forth in order to induce the members of the Church to believe the doctrines set forth in her Articles, Homilies, and Offices, and to conform in their ritual observances to her Canons and the Rubrics of the Prayer Book. If the charges which are made in ignorance against Churchmen are true, then it will be necessary for them to have the Prayer Book altered, in order to make it accord with the new doctrines which they are accused of advancing. And yet it is perfectly well known that neither Dr. Pusey himself, nor any writer in the Tracts for the Times, has ever advocated a single change in any of its forms or doctrines. On the other hand, it can easily be proved that many of our evangelical brethren themselves, and not the much abused High Churchmen, are dissatisfied with the Prayer Book.\* They do not hold to all its doctrines,

\* It is interesting, if not important, to know how far any members of that party which requires changes and modifications of the Prayer Book are willing to go. Some information on this point is furnished in the following statements: The Rev. Robert King, A. M., formerly of the Diocese of Chester, and Rector of Kilmore, &c. &c., published, some years since, a work entitled "*The Church of England Liturgy, as divested of redundancy, and better adapted, by certain important emendations, for the exercise of Public Worship, &c.*" Dublin, 1848. In that work: 1. All Rubrics as to the time, place, or posture of saying the prayers, &c., are expunged. 2. There is no Absolution whatever. 3. The whole of the Psalter is omitted, except three Psalms. 4. Only *one* portion of Holy Scripture is to be read during the Morning and Evening Services. 5. There are no special collects for any other

and they find it rather inconvenient to be obliged so often to explain them away.\* They regard Bap-

days than Christmas Day, Good Friday, Easter Sunday, Ascension and Whit-Sunday. 6. Neither Epistle nor Gospel is appointed for any Sunday or Holy Day. 7. The Apostles' and Nicene Creeds are said to be "united and comprised in one declaration of *essential* points of belief;" but several articles are omitted, viz: belief in the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, the Life Everlasting, and the One Baptism for the Remission of Sins. 8. In the office for Baptism, every reference to the baptized child having been regenerated is studiously omitted.

There are many other changes, but these will suffice to show the character of the work.

\* The difficulties under which such persons labor is admirably exhibited in the following extract from Baptist W. Noel's "Essay on the Union of Church and State." This unhappy man, who was at one time a leading member of the Evangelical party in England, seceded from the Church, and joined the Baptist sect. His words are worthy of consideration:—

"I once labored hard to convince myself that our Reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails. This language is too plain. Although the Catechism declares that repentance and faith are perquisites to baptism, yet the Prayer Book assumes clearly that both adults and infants come to the font unregenerate, and leave it regenerate; that worthy recipients of baptism are not regenerate before baptism, but come to be regenerated; that they are unpardoned up to the moment of baptism, that they are pardoned the moment after. This unscriptural doctrine of the Prayer Book, as its other errors, each evangelical minister of the Church of England is compelled, by the 36th Canon, to pronounce not contrary to the Word of God; and by the Act of Uniformity, he must make himself a party to all this delusive instruction every time that he baptizes an infant or an adult, teaches the children of his parish the Church Catechism, or buries the corpse of an ungodly parishioner."—Pp. 310-312.

Baptist Noel was at least *honest*.

tism, for instance, as nothing more than an outward ceremony, which admits the infant receiving it into the visible Church of Christ, and entitles it to the prayers of God's faithful people. But what does the Baptismal Service in the Prayer Book say? It tells us that the infant is regenerate; that it is washed from the guilt of Adam's transgression, is made a living member of Christ's Body, and receives the gift of God's own Holy and Eternal Spirit. But the strong language of the Baptismal Service is a stumbling block in their path; they, therefore, coolly remove it by saying that it is all hypothetical, and only the language of charity.

Again: they believe that the Lord's Supper is nothing more than an external rite, commemorative of Christ's Death and Passion; but the Prayer Book teaches that it is to each faithful recipient a means of actual union and membership with Christ's Own Mystical Body; and that through His Body and Blood spiritually received, heavenly grace and strength are imparted to the toiling pilgrim, to fill his heart with holiness, and bear him forward on his journey to the celestial city. In this case, the difficulty presented is obviated, by asserting that the language of the Communion Service is purely figurative.

It does indeed appear strange, to every unprejudiced mind, that while the rules and teachings of the Church are so plain, those who seek to carry them out in their letter and spirit, should be so much misrepresented and misunderstood. But it is



stranger still, that so many can be found, who believe all the false statements, which are constantly being made, against those who are only conscientiously performing their duty.

I open my Church for Daily Morning and Evening Prayer. I am called a formalist, and am accused of teaching my people to place their trust in forms; and yet if you will open your Prayer Books, you will read there in large letters, "The Order for Daily Morning Prayer;" "The Order for Daily Evening Prayer." Now in all common honesty who is the true Churchman? he who has the Daily Service in his Church or he who has not? I open my Church on Holy Days and Saints' Days: I celebrate the Holy Communion on all Sundays and other days for which special Collects, Epistles, and Gospels are appointed; and I am denounced as a Romanizer; and as one who teaches that salvation is to be obtained through the Sacraments alone. But look again at your Prayer Books. You see at once that there are special services appointed for these Holy Days and Saints' Days. Do you suppose for a moment that these were placed there merely to be looked at, or for the sole purpose of filling up the book, and not with the intention of their being regularly used?

You will also observe that the Collect, Epistle, and Gospel, form a part of the Communion Office. Does it not, therefore, seem to have been the intention of the Church that the Holy Communion should be celebrated on every Holy Day which has its spe-

cial Epistle and Gospel? "And as the Church gives it the name of the *Communion* Service, so she orders it to be read at the *Communion* Table; and thus by retaining the ancient place and name, as memorials of her primitive zeal, she testifies to all her children, that there ought to be now in these days, as in the days of old, a Holy Communion, whenever this service is appointed, that is, on every Lord's Day, and on every Holy Day, whether a festival or fast."\* Who, then, is the most consistent Churchman? he who observes the special services appointed in the Prayer Book, and carries out the intention of the Church in regard to a Weekly Eucharist, or he who does not? I leave it to you to decide.

I am well aware of the deep-rooted prejudice which exists against the principles which, as a minister of CHRIST and of His Church, I feel it my duty to maintain and enforce: but if there are any here who desire to know what these principles really are, let them obtain their information from those who advocate them, and not from those who are as prejudiced, as they are ignorant and uncharitable. I, for one, am always ready to explain my views and maintain them, both in public and in private, as the doctrines of the Church, based upon the teaching of God's Holy Word. And I am ready to proclaim at all times the changes which I wish to see effected, not in the Church herself, but

\* BISSE: The Beauty of Holiness in the Common Prayer. (Cambridge ed., 1842), p. 148.

in the manner in which the Church and her doctrines are presented by many of those who have vowed to minister at her altars according to her requisitions.

I want to see the apathy and deadness which are now so prevalent in the Church, dispelled by advocating and enforcing those doctrines and practices which were hers in the days of old, when the Spirit of Christ was visibly with her, when her Bishops' thrones were martyrs' stakes, and their mitres, torturing flames of fire.

I want to see the revival in her midst of true piety and devotion, and the manifestation of that holiness of heart and life, that zeal and earnestness in God's service which ought to characterize the lives and conversation of all who profess and call themselves Christians.

I want to see the blessed effects of the preaching of the true Gospel of JESUS CHRIST; a preaching which presents not a partial view of the truths of the Christian religion; but gives to those who hear, the full measure of instruction contained in God's Holy Word, and points out the many helps to holiness and devotion, which JESUS CHRIST has placed in His Church for the comforting and strengthening of His people.

I want to see the sheep of God's pasture so fed and nourished with the food which their Blessed LORD left for them before He ascended into heaven, that they may be strong and vigorous sons and daughters of the Almighty; and so instructed in the

truths of His Holy Word, and in the doctrines of His Church, that they may be able at all times to give to those who shall ask them, a full and clear reason for the hope that is in them.

I want to see the Church which God has left to His people, as a legacy of love, to guide and nurture them in their heavenward course, and instruct them in the things pertaining to CHRIST and holiness, presented, in all her beauty and perfection, with all her comforting and strengthening teachings, with all her glorious Rites and Ceremonies.

For these principles I hope to contend and strive, as long as God shall give me health and strength; and neither the misrepresentations of the ignorant, nor the fault findings of the captious, nor the slanders of the malicious, nor the want of charity manifested by some of my own brethren in the ministry shall ever turn me from the path in which my God, my conscience, and my Church, command me to walk. And I pray God that I may never, in contending for the Truth, forget that I am a professed follower of the lowly JESUS, or speak and act in any other way than as becomes a sincere and humble Christian. But God forbid that I should ever cease to declare the truths of His Gospel to the flock committed to my charge. God forbid that I should ever cease to utter in the ears of the sinner that Name of Names than which there is "none other under heaven given among men whereby we may be saved:"—JESUS. For faith in Him is the sinner's only ground of acceptance before God, and the merits of Him crucified,

his only plea for mercy before the dread tribunal of the King of Kings.

Why, then, am I denounced, and regarded with suspicion, and efforts made to throw discredit upon my teaching, and manner of conducting the Services of God's Holy Temple? Is it because I am unfaithful to my Divine Master, and His Church? My principles, I have already briefly laid before you; my actions, you have seen; judge me if I am. Is it because I sympathize with the doctrines of the Church of Rome? Let us examine to what extent the views of those who differ from me, and my own agree upon this point. They reject the decrees of the Council of Trent, and the Creed of Pope Pius the Fourth. So do I. They regard the Church of Rome as having departed in her teaching from the doctrines contained in Scripture, as being defiled by idolatries, and polluted by the grossest corruptions. So do I. They look upon those who have strayed from the light of Truth in order to wander amid the darkness of Romanism, as having forsaken the path of salvation. So do I. In what, then, am I a Romanizer in which they are not? But go a step further; and I think I can show in what points I am a *Churchman*, and in which they are not. I give my full and unqualified consent to everything contained in the Book of Common Prayer; not seeking to explain away any part of it, or to nullify in any manner any of its teachings. They do not. I endeavor to conform to every Rubric of the Prayer Book, and obey every Canon of the Church. They

do not. I perform the whole Service, as set forth in the Prayer Book, on every occasion of public worship. Many of them do not, but mutilate it in order to suit their convenience or inclination. And yet I am a Tractarian, Puseyite, Romanizer! Let them have it so, if they will! I only wish it, however, to be distinctly understood, that I reject from the very bottom of my heart every doctrine and practice in which the Church of Rome differs from our own; while I firmly believe every doctrine which our own pure and Apostolic branch of the Catholic Church holds and teaches. I would say to them, moreover, and, in doing so, I use the language of Bishop Whittingham, one of the soundest, noblest and holiest men in the American Church, in preference to my own: "If you can confute my teaching, or reprove my practice from the Bible, do so, and you will have done a good work, if it be done truly and effectually. To confute or reprove me from the Prayer Book, you will have to alter it. But let even that be attempted, rather than the unchristian, and unmanly course of destroying the influence of a Minister of God, by insinuations against his honesty, and cant about 'tendencies,' for which the only warrant is his difference from your own peculiar views of standards common to both, received by both, professed by both, and truly held by both, in as far as either is a true man before God and his fellow beings."

Having, therefore, as I trust, defined my own position as a Churchman, I leave this part of my subject, with the expectation of taking up in my next Lecture,

more particularly, the principles which, as a Churchman, I feel it my duty to advocate. But, in all that I have said, and in all that I shall hereafter say, I would adopt as my motto: "In essentials, unity; in non-essentials, liberty; in all things, charity."

## II.

### THE DAILY SERVICE.



“The merry Matin-bells  
In their watch-tower they are swinging;  
For the day is o’er the dells,  
And they ’re singing, Christian, singing!  
They have caught the morning beam  
Through their ivied turret’s wreath,  
And the Chancel-window’s gleam  
Is glorious beneath.  
Go, Christian, go,  
For the Altar flameth there,  
And the snowy vestments glow  
Of the Presbyter at prayer.”

COXE.

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The joyous Vesper-bells  
On the evening breeze are pealing;  
And their silv’ry music tells  
Of night’s shadows o’er us stealing.  
The sun has left the West,  
Earth has lost each lingering beam,  
And all Nature seems at rest  
While the Chancel tapers gleam.  
Go, Christian, go,  
Let thy evening praise be given  
To thy God, whose mercies glow  
On the pilgrim’s path to heaven.

J. P. H.

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“In my heart’s fear  
I heard a voice, ‘Be still, and lowly bend;  
While two or three remain, thy LORD is here,  
And where His presence is, His Hosts attend.’”

THE CATHEDRAL.

## THE DAILY SERVICE.

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THE subject of our Lecture this evening is the Daily Service of the Church. Although it would seem to be the duty of every Minister of the Church to give to his people every morning and evening the opportunity of engaging in the public worship of God's Holy Temple, still, there are comparatively few of our churches where the voice of daily praise and thanksgiving ascends from faithful hearts to the Throne of Grace. The Daily Morning and Evening Prayer is the exception, not the rule. The authority for the Daily Service is of course unquestionable; for the Prayer Book speaks distinctly, not of Sunday Morning and Evening Prayer, but of Daily Morning and Evening Prayer. There is not the slightest doubt in my mind that the duty of celebrating the Daily Services of the Church is binding upon every individual who has taken upon himself the solemn vow of exercising faithfully the sacred functions of the Ministry of JESUS CHRIST:\* and I

\* The following is the testimony of some of the divines of the Church of England and of the American Church in reference to this matter:—

"She (the Church of England) hath only taken care to en-

firmly believe, for I am well assured of the fact from the study of the Prayer Book, its origin and objects,

join that public prayers be read every *morning and evening daily throughout the year*: that so all her members may have opportunity of joining in public worship twice at least every day.”—WHEATLY, *on the Common Prayer*, p. 80.

“This care hath our Church taken, that Public Prayers be read every Morning and Evening throughout the year, in every parish within her bounds, that all who live in her Communion may, after the example of the Apostles . . . . go every day into the temple or church at the hour of prayer.”—BISHOP BEVERIDGE, *on the Great Necessity and Advantage of Public Prayer*.

“Every minister is obliged publicly or privately to read the Common Prayers every day in the week, at morning and evening; and in great towns and populous places conveniently inhabited, it must be read in churches, that the daily sacrifice of prayer and thanksgiving may never cease.”—BISHOP JEREMY TAYLOR’S *Advice to his Clergy; Tracts on the Ministerial Duties*. Oxford, 1807, p. 110.

“We, the Clergy of the Church, are not so thoroughly instructed in God’s Word, but that, by the daily reading of it, we may be ‘stirred up to godliness’ ourselves, and be better enabled to ‘exhort and confute’ others. Our people cannot be regarded as so well trained in the knowledge of God, and so much inflamed with the love of his true religion, as not to require ‘the daily hearing of Holy Scripture read in the church.’ Among the many motives which might be alleged for observing the Church’s rule of Daily Service, this is one.”—BISHOP MANT, *Horæ Liturgicæ* (New York ed., 1847), p. 181.

“Let us pour out our *daily thanks* to Him in the congregation, that these Three Orders are rightly maintained, and the two Sacraments duly administered, in our established Church.”—BISSE, *The Beauty of Holiness in the Common Prayer*. Cambridge, 1842, p. 5.

“Besides the daily private devotions of every pious soul, and the more solemn sacrifices upon the three great feasts of the year, Almighty God requires a *daily public worship*, a continual

that the venerable and learned Reformers, who compiled it, and gave it its present form, fully intended

burnt-offering, every day, morning and evening, teaching us by this, saith St. Chrysostom, '*That God must be worshipped daily when the day begins and when it ends, and every day must be a kind of holy day.*'"—BISHOP SPARROW, *A Rationale upon the Book of Common Prayer*. London, 1684, p. 3.

"By the rehearsal of the whole Book of Psalms once every month, *as is appointed*, they become more known and familiar to Christians, than any other part of the Scriptures. This part of God's Word is indeed above all *nigh unto them*; and not only *in their heart*, but in their mouth."—BISSE, *The Beauty of Holiness in the Common Prayer*. Cambridge, 1842, p. 55-6.

"That, because the whole of your congregations will not, or cannot, on week-days, attend the public prayers, such prayers ought not to be held for those that can attend, is a fearful misapplication of the majority principle, which, if carried out, would in this and other countries exclude thousands of Christians from the house of God, and even put the gloom of eternal silence upon the voice of prayer in the sanctuary, whenever and wherever a majority of the people happen to abstain from public worship: it is in *open disregard* of our SAVIOUR's gracious promise and avowal, that wherever two or three are met together in His name, there is He in the midst of them; and it is a *flat contradiction of the practice of the Apostolic Church*, when all that believed continued '*daily with one accord in the temple*,' praising God and having favor with all the people, and when the LORD added to the Church *daily* such as should be saved."—BISHOP DE LANCEY, *Charge to the Clergy on Religious Training*, 1849, p. 50.

"Whether practicable or not, whether prevalent or not, whether easy or not, Daily Morning and Evening Prayer is that for which the Church has made provision, as the full measure with which her people should be supplied, in her form of public worship; and, with it, the weekly celebration of the Holy Communion on the LORD's Day, with its more solemn observance on the greater festivals. Short of that provided measure, whatever may be his motive or excuse, the Minister is still deficient in the regular

that its words of devotion should be daily uttered by the ministers and people of God's holy Church.\*

work of his office. Up to the accomplishment of that, he is but striving after the service which he has undertaken to perform—for which he must be held accountable—in doing which, he merely fills up the outlines of bare duty.”—BISHOP WHITTINGHAM'S *Fifth Charge*, 1857.

\* That the Reformers *intended* that the Service should be performed *daily*, will appear from the following extract :—

“In the first Book of Common Prayer, made by our Church at the beginning of the Reformation, there was a Form composed both for Morning and Evening Prayer: the title of that for the Morning ran thus: *An Order for Mattins daily through the Year*; and of that for the Evening, *An Order for Evensong throughout the Year*: and accordingly there were Psalms and Chapters appointed both for the Morning and Evening of every day. About three or four years after, the same book was revised and put forth again. And then the Church, taking notice that *Daily Prayers* had been in some places neglected, at the end of the Preface she added two new Rules, or, as we call them, Rubrics; which are still in force, as ye may see in the Common Prayer Books which we now use.

“The first is this :—

“‘*And all Priests and Deacons are to say Daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or other urgent cause.*’

“The other Order is this :—

“‘*And the Curate that ministereth in every Parish Church or Chapel, being at home, and not otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that people may come to hear God's Word, and pray with him.*’

“Here we have a plain and express command, that the Curate, whether he be the incumbent himself, or another procured by

In the English Prayer Book there is a Rubric which reads as follows: "The Order for Morning and Evening Prayer, daily to be said and used throughout the year." This Rubric may be used in interpreting our own, which simply speaks of Daily Morning and Evening Prayer; and indeed there are many Rubrics and Canons in the English Church which may very properly be regarded as authority in interpreting points in reference to which the Rubrics of our own Prayer Book are not perfectly clear, or admit of a twofold interpretation; for it is distinctly said in the Preface of the latter "that this Church (meaning our own peculiar branch) is far from intending to depart from the Church of England, in any essential point of Doctrine, Discipline, or Worship; or further than local circumstances require."

I am well aware of the objections which are generally urged against the celebration of the Daily Service. It is deemed by many impracticable; and the time which is consumed by the minister, it is urged, might be much better spent in visiting the members of his flock, and in preparation for his Sunday duties. I am also fully aware that in every parish there are many who, even if they were so disposed, cannot leave their regular employments in order to be pre-

him to do it; whosoever it is that ministereth God's Holy Word and Sacraments in any Parish Church or Chapel in England, shall say the same Morning and Evening Prayer daily in the Parish Church or Chapel where he ministereth."—BISHOP BEVERIDGE, *The Great Necessity and Advantage of Public Prayer*.

sent at these services. But how can time be said to be wasted which is spent in the worship of God? How can it be better employed than in asking His blessing upon our labors and occupations? How can the Parish Priest better advance the spiritual interests of the flock intrusted to his care, than by daily interceding for it at the throne of Him who gave the commandment to his commissioned servants, "Feed my sheep?" And as far as the impracticability of the thing is concerned, are there not always in every parish a *few* who have the time, and who deem it a privilege to worship God *daily* in His Holy Temple? And must not every parish reap incalculable spiritual benefits from the fact of prayers and thanksgivings being daily offered in God's house for its progress in holiness and growth in grace, even though two or three only may regularly assemble for this purpose?

A daily public worship of a Superior Being commends itself naturally to the heart of man. The heathen were never favored with a revelation from God, and yet their religious rites all required a daily worship of the deities to whom, in their blindness, they paid their homage. The Persian pays his adoration daily to the sun, which he owns as his sovereign Lord. The Hindoo is daily to be found in the temple of his Juggernaut; and five times a day in Mohamedan countries may the voices of the Muezzins be heard from the minarets of the mosques calling their faithful to their prayers and devotions. And so much importance do they attach to their daily ser-

vices that Bishop Beveridge thus writes concerning them: "The Turks shall rise up in judgment with this generation, for when their priests call the people to prayer, as they do several times every day, they immediately run to their mosques and temples, and if any offer to stay at home, he is shunned by all as a wicked atheistical wretch." If then the heathen religion brings its votaries daily to the temples of their false gods, surely the Christian Religion, which has for the object of its worship the Great and Glorious and Omnipotent Jehovah, should teach its followers to throng the courts of the Almighty daily, and worship Him there with a holy worship, with zeal, with reverence, and in the beauty of holiness. But how is it actually with us? God's house is in our midst, and daily are its doors opened to invite the sinner to his Heavenly Father's home on earth: daily are the words of prayer and praise borne aloft to the throne of grace and mercy; but oh, how few are the voices which unite in rolling them upwards from earth to heaven! how few are the knees which are bent in humble adoration before the footstool of the Almighty! Brethren, shall this state of things be allowed to continue with us? Shall we who call ourselves Christians, who are constantly in need of God's blessings, and in constant receipt of His mercies, offer up our public prayers and praises on one day of the week only? Shall the heathen praise his gods of wood and stone daily in his idol temples, while our voices are silent in the Church of the living God? Shall we refrain from offering up our daily petitions



when there are blessings in the hand of God ready to be showered down in our midst in answer to the fervent prayers of His Church?

Among the Jews the smoke of their burnt-offerings ascended regularly from their altars every morning and evening, to the throne of God; and the people always gathered together on every occasion of sacrifice, for we read in St. Luke's Gospel that while Zacharias was in the Temple engaged in burning incense before the Lord, "the whole multitude of people were praying without." St. Paul, also, in speaking of the Jewish sacrifices, says that they were offered "day by day continually." Now all this was done by the commandment of the Lord. The altar was built according to His own plain directions, and the manner and frequency of the offerings to be offered thereon clearly enjoined. What, therefore, are we to infer from these facts and considerations? We arrive at this conclusion: that, as sacrifices were a type of prayer and the Jewish Temple a type of the Christian Church, so did God, in enforcing a daily sacrifice in the Temple, intimate His will that the Christian Church should ever offer to Him a daily sacrifice of praise and thanksgiving.

And the Christian Church throughout all the world has always acted upon this principle. The first disciples of Christ forsook not the Temple when they gave themselves up, heart and soul, to Him who had died for their transgressions. On the day of Pentecost, St. Peter was the instrument in God's hands of the conversion of three thousand

souls. Their baptism is mentioned in the Acts of the Apostles, and also their devotion in parting with their earthly possessions for the sake of the Church into which they had been received; and then the inspired account goes on to speak of their habits of devotion as follows: "And they continuing *daily* with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God." Here we learn that their prayers were offered *daily*; that their worship was united, and that God's dwelling-place on earth was chosen by them for their daily sacrifice of praise and prayer. We cannot read attentively the Acts of the Apostles without being struck with the frequency with which the public prayers of the first Christians were offered. We read of Peter and John going together into the Temple for the purpose of worshipping God—of "prayer being made without ceasing of the Church unto God." We also must be struck with the exhortations contained in the Epistles to constant prayer and thanksgiving; and when we bear in mind that these were addressed to the Church as a body, and not to individual Christians, it is at once apparent that they have reference to public prayer, and not private. "Continue in prayer and watch in the same with thanksgiving." "Pray without ceasing," "not *forsaking the assembling of yourselves together*, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." These passages, and many others

of a like character which we could quote did our time permit, evidently imply that the public worship of God was not to be offered once a week only, but day by day continually.

During the first three hundred years after the Ascension of our Lord JESUS CHRIST, there is little or nothing in the writings of the Fathers to show that the daily public worship of God was the custom of the Christian Church. But we can readily account for the want of information on this point. It was not owing to a loss of zeal on the part of the servants of God; not because they had forgotten the precepts and examples of the Holy Apostles; but because of their enemies. We know the sufferings which the early Christians underwent during the many persecutions which assailed the Church; how they were tortured and put to death and hunted from place to place in the hope that the religion of JESUS CHRIST might be destroyed from the face of the earth, and the religion of the heathen made to recover from the many blows which it had received. No gorgeous temples then contained the humble worshippers of Jehovah. No stately domes or lofty spires raised on high the symbol of the Christian's redemption, the token of the love and mercy of his Lord and Saviour. The caverns of the earth and places of the utmost secrecy were chosen from which to send forth the harmonies of devotion to the throne of Him who hearkeneth in mercy to the supplications of His people. And therefore it was that the writers of the early Church

were silent upon these subjects, for it was impossible in those days to have regularly appointed times and hours for assembling for prayer, and the reception of the Blessed Sacrament of Christ's Body and Blood; when thousands of enemies were continually on the watch ready to break in upon their assemblies and drag them captives to the martyr's stake. Still we do find enough to satisfy us that the forty days of Lent were even in those times rigidly observed; that Wednesdays and Fridays were especially regarded as prayer days, and that Festivals were established and kept in honor of those who had witnessed a good confession, and entered into the repose of Paradise with the crown of martyrdom shining upon their immortal brows. But when the days of persecution passed away, the Church at once made provision for regular Daily Service, and an Order of Daily Morning and Evening Prayer was set forth. And in every branch of the Holy Catholic Church, in the Greek Church, in the Church of Rome, and in the Eastern Churches, has the Daily Service, down to the present day, continued to form a prominent feature.

But let us turn again to our own Prayer Book. The two Services which we find at the beginning of the book, are styled Daily Services. There is no special provision, as far as the prayers and most of the other parts of the Service are concerned, for Sundays. It is simply a Daily Service, and the prayers contained in it are to be said daily, Sunday having no prayers which are peculiar to itself. How, then, can

we for a moment doubt the Church's intention in reference to this point? How can we try to persuade ourselves that when she says Daily, she means Weekly? The word "daily" can never, by any ingenuity, be regarded as meaning anything else but every day. What right, then, has any Minister of the Church whose health and strength are sufficient for the work, to close his Church on week days, as long as there is a single soul in his parish, who deems it a privilege to worship God daily in His Holy Temple? May he not with the same show of justice close his Church on Sunday also? O when shall the worship of the Great Jehovah be daily heard in every temple consecrated to his service throughout the length and breadth of our land? God grant that the spirit\* which has of late been manifesting itself in the hearts of many of His Ministers, may spread like leaven through the whole mass, until every one who stands at His Holy Altar shall be aroused to the performance of the full measure of the duties and obligations which rest upon him.

\* "The convulsive efforts of the Anglican Church to recover her own true life and power, have thrown off from her body some whom she had been wont to cherish and honor; but who were too unstable, too easily misled by partial views, too easily hurried away by temporary excitements to stand firm under such a crisis. Yet who for one moment would weigh her losses against her gains? Who, that comprehends *what the Anglican Church is now* and *what she was thirty years ago*, would be willing to carry her back to that state of comparative *formalism* and *superficiality*, for the sake of having restored to her ten times the talent and learning which she has lost?"—Bp. H. POTTER's *Annual Conv. Address*, 1855.

Bishop Butler justly remarks that "in Roman Catholic countries people cannot pass a day without having religion recalled to their thoughts by some or other memorial of it, by some ceremony or public religious form occurring in their way, besides their frequent holy days, the short prayers they are daily called to, and the occasional devotions enjoined by confessors."

Rome, with all her corruptions, all her departures from pure and primitive doctrines, in this thing at least teaches us a lesson. Her Church doors are always open, and her members flock to the courts where they know their priests will meet them at least twice every day, to offer with them and for them, the worship which they are daily required to render unto Heaven. But the doors of our own beautiful and Scriptural Church are for the most part closed except on Sundays, and where any are found which are open for Daily Prayer, empty seats are also found within them. But thanks be to God, the fault is not in the Church herself, or her system. She possesses the features of a Daily Service in common with every other branch of the Holy Catholic Church throughout the world; and when all her Ministers shall conscientiously perform their whole duty, and instruct their flocks as they should in the duties which belong to *them*, we too shall rejoice in open Churches, and crowds of earnest minded worshippers, not on Sundays only, but on every day of the week as it rolls round.

But let us examine the internal evidence furnished

by the Prayer Book in regard to the intention of the Church in enjoining a Daily Service upon her Priests and people. If we look at the Order in which the Holy Scriptures are appointed to be read publicly in the Church, we shall find a particular portion set forth for every morning and evening in the year, and the Rubric distinctly says that "The Old Testament is appointed for the first lessons at Morning and Evening Prayer; so that the most part thereof will be read every year once, as in the Calendar is appointed. The New Testament is appointed for the second lessons at Morning and Evening Prayer." It is also said "That the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered."

Hear what the Rubric says in reference to the Psalter: "The Psalter shall be *read through* once every month, as it is there appointed, both for Morning and Evening Prayer."

Turn to the Collect for the first Sunday in Advent and read the direction of the Church concerning it. "This Collect is to be repeated *every day* with the other Collects in Advent until Christmas Day." Turn to the Gospel for the Festival of the Circumcision of Christ, and read immediately under it as follows: "The same Collect, Epistle, and Gospel, shall serve for *every day* after, unto the Epiphany." See also the Rubric under the Collect for St. Stephen's Day: "Then shall follow the Collect for the Nativity, which shall be said *continually* until New

Year's Eve." And that also under the Collect for Ash Wednesday, "This Collect is to be read *every day* in Lent, after the Collect appointed for the day." What are we to conclude from all this testimony? Nothing more or less, than that it is the plain intention of the Church that the Book of Common Prayer, as far as its Morning and Evening Services are concerned, is to be used DAILY throughout the year. And yet there are enough to be found, who, in their ignorance and prejudice, are continually finding fault with the faithful Pastor who deems it his duty to comply in this particular respect, as well as in others, with the laws of the Church; and who raise the cry of Popery and Puseyism, in the hope, perhaps, that in the clamor and confusion which they so zealously endeavor to make, their own negligence and unfaithfulness may be lost sight of, or pass unnoticed.

But view this subject in another light. Does not every day teach us our own insufficiency, our want of steadfastness, our proneness to yield to temptation? Does not each day, as it passes, reveal to us our great need of God's grace, and our deficiency in works of righteousness? Does not an oft-recurring Service, then, in which Christians may unitedly confess their sins in God's House of Prayer, and ask Him for the blessings which they feel they need, commend itself to every soul which appreciates the value and knows the power of united public worship? When we think of our daily sins, and daily dangers, how can we forget, or fail to see, our need of Daily Prayer?



And then, when we reflect upon God's daily blessings, the daily influences of His Holy Spirit, the daily temporal mercies which surround us, daily comforts, daily food and raiment, how can we refuse to thank God daily, for the daily evidences of His love which He has lavished upon us? And can we as Christians, as professed followers of JESUS CHRIST, can we, I say, in view of what God Almighty has done for us in our Creation, Preservation, and Redemption, refuse to devote one hour a day to praising Him in His Holy Temple, and supplicating His blessings upon ourselves, our friends, and upon all who are near and dear to us? We complain because we feel ourselves to be engrossed by worldly pursuits and occupations, because we are overcome every day by the temptations which beset us; and yet we never seek to rise above the things of time and sense, or to become strong against temptation in the diligent use of the means which are every day vouchsafed us in God's House of Prayer on earth.

I know, brethren, that many of you are so situated that you cannot attend the Daily Services which I as a Priest of God, and your appointed Pastor, feel it my duty to offer up daily, in this place of public worship. But can you not all be more diligent in this matter than you have hitherto been? Is there a family in this parish from which one member at least, cannot be present at every service which is here celebrated? I want you all to realize the relationship in which you stand to God, and to deem it a privilege to be permitted to worship Him fre-

quently in the way which His Holy Church has provided. If household cares press heavily upon a family, let one member of it be present at one service; at the next service, let another come, and the first attend to the duties which belong to home. In this way you can so relieve one another that while one member of a family is occupied with the necessary cares of this life, another may be in the House of God lifting up the voice of supplication for those who, though absent in the body, may nevertheless be present in spirit with the faithful who bow before the throne of the Almighty.

Be assured that we can always find time to engage in occupations which give us pleasure. The early Christians found time to worship God daily in His Holy Temple; for their hearts were full of love to Him who had redeemed them: such love as drew them to His sacred courts, and caused them to delight in pouring out their souls before Him. And it would undoubtedly be so with us, were we fully conscious of the obligations we are under to serve our Creator and Redeemer. But we fear that we do not realize our position as God's children, and as such, the destined heirs of immortality and bliss. We do not realize His goodness. We do not put sufficient trust in the efficacy of fervent prayer. We do not delight in offering him our praise and adoration, or else it would be the very joy of our hearts to hasten to His temple, not weekly, but *daily*—as often as its open doors invite the sinner to the only earthly haven of peace and happiness.

The Church calls for all the energies and labors of her Ministers. They stand pledged to exert themselves to the utmost in the service of Him who has committed to them the care of immortal souls. Not only are they enjoined to preach the Gospel, and administer the Sacraments, but, in a certain sense, they are intercessors for their people.\* They bear them in their hearts, and in their thoughts, and they intercede for them on earth, even as the blessed

\* "Christ's Ministers are to be the Guides of the Congregation in Public Worship, and to stand between them and CHRIST in things pertaining to God as subservient to CHRIST in His Priestly Office; and so, both *for* the People and *in their names*, to put up the public Prayers and Praises of the Church to God. It is their duty to administer to them, as in the *name* and *stead* of CHRIST, His Body and Blood, and to subserve CHRIST, especially in His Priestly Office, and to be their agent in offering themselves to God."—BAXTER, *Christian Directory*, p. 714, folio ed., 1673. (See *Theophilus Americanus*, p. 158.)

"As the *place* of Public Prayer is a circumstance in the outward form thereof, which hath moment to help devotion, so the *Person much more* with whom the People of God do join themselves in this action, as with him that standeth and speaketh in the presence of God for them. The authority of his *calling* is a furtherance, because, if God have so far received him into favor as to impose upon him by the hands of men that office of *blessing* the people in His Name, and making *intercession* to Him in theirs, which office he hath sanctified with His Own most gracious promise (Numbers, vi. 23), and ratified that promise by manifest actual performance thereof, when (2 Chron. xxx. 27) others before, in like place, have done the same, is not his very ordination a seal, as it were, to us, that the self-same Divine Love which hath chosen the instrument to work with, will by that instrument effect the thing whereto He ordained it, in bless-

Saviour intercedes for them in heaven. They put themselves, as it were, in the place of their flock, and offer, in their name, the prayers of God's Holy Temple, and supplicate for them temporal and spiritual blessings. And even if there are none to pray with them, even though their voices alone are heard to break the stillness of the scene, surely their petitions are received in heaven, surely they will bring down to earth a gracious answer! Look upon the Daily Service, then, as a blessing which is vouchsafed you; a blessing to your parish, even though most of you may refuse to join your prayers with those of your Pastor. See in it a comfort and support; a refuge amid your trials and perplexities; a safe protection beneath the sheltering wings of the Almighty. Do *your* duty, brethren, in this matter, even as I hope, as long as health and strength are afforded me, to do mine; and we shall find in it a bond of union among ourselves as members of the same Household of Faith, and a tie which binds us, even in this world of wretchedness and sin, to the mercy seat of Him who loved us, and gave Himself a ransom for our souls.

ing His people, and accepting the prayers which His servant *offereth up unto God for them.*"—HOOKER, *Eccl. Pol.*, Book V., Ch. xxv. 3.

“Ask for the old paths, where is the good way, and walk therein,  
and ye shall find rest.”

“A path of peace amid the tangled grove,  
A moon-lit way of sweet security—  
Bright Holy Days that form a galaxy  
To make a road to Heaven—strains from above  
Whereon the spheres of duty kindlier move,  
Drinking pure light and heaven-born harmony—  
Such is the path of thy calm Liturgy,  
Ancient of mothers, in parental love  
Daily unwinding from thine annual maze  
Treasures that wax not old, whence still may grow  
Fresh adoration. On thy face (of thee  
Praying to be more worthy) as we gaze  
Thy soul comes forth in beauty, and thy brow  
So calm, is full of holiest Deity.”

THE CATHEDRAL.

### III.

HOLY DAYS AND SAINTS' DAYS.

“The annual course of God's great mystery,  
‘The Word made Flesh.’ On that with piercing eye  
The angels gaze. On that the Church invites  
Her sons to linger. As thereon we muse,  
On each strange scene, or altogether wove,  
A wondrous tissue like the braided hues  
Which blessed the Patriarch's sight, with eye above  
Uplifted, Faith the dear memorials views,  
Signs of past mercy and endearing love.”

BISHOP MANT.

## HOLY DAYS AND SAINTS' DAYS.

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I PROPOSE to offer a few remarks this evening upon the Holy Days and Saints' Days of the Church. It is a well known fact that many who have entered the Ministry of the Church, pay no regard whatever to these days as they occur, and did their congregations depend altogether upon them for instruction in these matters, they would be left in utter ignorance of the very existence of the great majority of those days which the Church has unquestionably appointed to be observed with proper Services, and all due solemnity. I can very readily imagine that a person unacquainted with the Prayer Book would be easily led to suppose, in forming an opinion from the general practice of our Clergy, that the observance of these days, to say the least, has been left optional with them by the Church. But when the Prayer Book is carefully examined, when it is observed that special Services are set forth for these days, and proper Lessons from the Old and New Testament appointed to be read, and not one word found to give the slightest indication that there is the least degree of choice allowed in the matter; the inference



must be drawn that those of our Clergy who open their Churches on these days do their duty, while those who pass them over in silence, neglect it.

The principal objection which is urged against the observance of the Holy Days and Saints' Days is that *it is Romish*.<sup>\*</sup> This, as you all well know, is a very common objection, and one which is often urged by ignorant and prejudiced persons against all customs and observances whose origin and meaning they do not understand, or which they regard as innovations. It is always deemed a most conclusive argument, and is a favorite one with those who are governed by their feelings rather than by reason. It makes not the slightest difference to such whether the thing objected to is known to have its counterpart in the Church of Rome or not. Their Minister has introduced something into the Services or arrangements of his Church which is entirely new to them; they do not like it, and therefore oppose it; and when asked the reason for their opposition, declare that it is Romish. They do not pause to inquire whether it may not be simply the restoration of that with which their ancestors were perfectly familiar, but which through negligence had been suffered to fall into disuse. It is new to them, and that is all they care to know in reference to the

<sup>\*</sup> Hooker says, in answering the Puritanical objections to the keeping of Festival days: "As for '*imitation of Papists*,' and the '*breeding of superstition*,' they are now become such common guests that no man can think it discourteous to let them go as they came." Book V., lxxi., [1.]

matter; that alone is a sufficient reason why they, as good Protestants, should oppose it.

Were we to judge from the clamor which is so often raised by persons both within and without the Church about "Romanism," and "Romish tendencies," we should certainly be forced to conclude that the whole Church is fast becoming *Romanized*. A person enters a Church on some Festival and sees vases of flowers on the Altar (they may be placed in the *Font*, without attracting attention or exciting remark); he does not stop to consider that they are only placed there as an offering to the Almighty, in token of joy and thankfulness, just as the Church is ornamented with evergreens at Christmas; but imagining that they are intended to teach some horrible doctrine, immediately cries out Romanism! and comes to the conclusion that the unfortunate Priest who innocently placed them there, is to be regarded with suspicion and distrust. Another has his attention drawn to a pair of candlesticks with candles, which are used on the Altar for the purpose of giving light during the celebration of the Evening Service: and these are Romish!\* Another does not

\* Of course the objector is ignorant of the fact that "there were *two lights*, enjoined by the injunctions of King Edward the Sixth, to be set upon the Altar, as a significant ceremony to represent the light which Christ's Gospel brought into the world. And this too was ordered by the very same injunction which prohibited all other lights and tapers that used to be superstitiously set before images or shrines, &c." [See WHEATLY, *on the Common Prayer*, Bohn's Ed., London, 1852, p. 106.] Although these ornaments were retained by the Reformers themselves—they are Popish!

like a deep Chancel, or an East Window of rich stained glass; and therefore, these are placed in the same category. And so everything connected with the Church building or its Services, which is either disliked or not understood, is denounced as Romish. Indeed this is a most convenient word for persons of limited ideas, and little information, who belong to that class commonly known as objectors.

But to return to the objection, that the observance of the Holy Days and Saints' Days is Romish. Between Holy Days and Saints' Days the Church has made a distinction. All Saints' Days are of course Holy Days, but all Holy Days are not Saints' Days. The greater portion of the Holy Days, as distinguished from Saints' Days, are set forth to be observed by the Church in commemoration of some event in the life of our Blessed Saviour. Thus, at Christmas, we celebrate His Birth and Incarnation. Eight days after, the Church calls upon us to contemplate His Circumcision, by which He manifested His obedience to the Law for our sakes, and first shed His blood for us, in carrying out the wise purposes of His Heavenly Father. At Epiphany, we rejoice in His Manifestation to the Gentile nations, and render thanks to God for the guidance of the miraculous Star, which revealed to the wise men of the East the birthplace of Him whom they came from their distant homes to worship. On Ash Wednesday we contemplate Him as fasting in the wilderness, and contending with the powers of the prince of darkness; and, therefore, the Church calls upon her children to

fast with Him during the Lenten season, to deny themselves for His sake, and to devote the forty days of that solemn period to special penitence, humiliation and prayer. During Holy Week, His trials and sufferings are particularly brought before us. We behold Him in His Agony in the Garden; in the high priest's palace; before the judgment-seat of Pilate. We see Him wearing the purple robe and the crown of thorns; holding the mock sceptre, and receiving the jeering homage of the Roman soldiers. On Good Friday, we behold Him dragged forth to an ignominious death, and crucified upon the malefactor's cross. On Easter Day, we rejoice with Him in His glorious Resurrection, and triumph over the powers of death and the grave; and, as if one day were not enough in which to enable us to express our joyful emotions, the Monday and Tuesday in Easter week are also set apart with special Services, which serve to keep before us the Easter theme. Then, after an interval of forty days, follows the Ascension, when we are permitted to gaze upon the work of the Redemption as completed, and behold Him who came to earth in lowliness and meekness, ascending up to Heaven with power and great glory, to resume His seat at the right hand of the Father, where He now liveth, to make intercession for His people. Surely there are none who love the Saviour who do not also love to contemplate Him in all His characters, and worship Him in every act which He performed in perfecting the great work of our salvation! And yet the same objection applies to these as to the

observance of the other class of Holy Days: they are Romish. The Church of Rome keeps holy, and enjoins upon her members to keep holy every one of the days which we have just mentioned. But are we on this account to renounce them? If the objection which we are considering were based upon true principles, it would certainly be entitled to great weight. But its principles are false from beginning to end, for it is well known that the Church of Rome believes and practises many things which are true and Scriptural, notwithstanding her very many and gross corruptions of doctrine and discipline. For instance, she holds the doctrine of the Trinity; must we therefore reject it? She believes in the Atonement of JESUS CHRIST; must we, therefore, deny it? She believes in the resurrection of the body, and the eternal rewards and punishments of the righteous and the wicked; must we, therefore, refuse our assent to these doctrines? She sets apart the first day of the week for the worship of God; are we, therefore, to refuse to worship Him on that day? And because she keeps holy the days which commemorate the principal events in the life of the Blessed Saviour; must we, therefore, pass them by unnoticed. Conformity to the Church of Rome in those matters which are in accordance with the teachings of Scripture, and the practice of the Primitive Church, is rather praiseworthy than censurable; not because there is a conformity, but because the things in which there is agreement are *Scriptural* and *Primitive*, and therefore right and proper in themselves.

I disclaim all sympathy whatever with the Church of Rome, and far be it from me to seek to imitate her in any particular, simply for the sake of imitation. But whatever my Church tells me to do, that by God's help I *will do*; and where my Church leaves me at liberty I shall always act in such manner as I deem to be conducive to piety and reverence, as long as I have Scripture and Primitive usage to sanction me, although the Church of Rome may do the same things, and in the very same manner. And I shall oppose to the utmost of my power all doctrines and practices which are contrary to my own Church and the Holy Scriptures; not because the Church of Rome may happen to teach and sanction such, but because they are contrary to Divine Truth and Primitive usage, and are therefore in themselves wrong and objectionable.

With what the Church of Rome believes, and teaches, and does, I have nothing whatever to do; but with what the Catholic Church has taught and sanctioned in all ages of the world, every Christian has an interest. And when we know that these Holy Days which we have been considering, have come down to us from the earliest and purest ages of the Church, I do not see how they can be regarded by Christians otherwise, than as binding, and of the utmost importance.

But there are those who are willing enough to observe all the days connected with the life of our Saviour, who nevertheless object to the observance of the Saints' Days on the same ground of its being

Romish. But what has the Prayer Book to say upon this point? If you will turn to the proper places you will find that there are not only Collects, Epistles, and Gospels appointed for all the Sundays in the year, and for the days which commemorate the principal events in the life of our Saviour; but also for days set apart in memory of a number of the New Testament saints; as St. Peter's Day, St. John's Day, St. Thomas' Day, and others. These days have been observed by the Christian Church, we may almost say, from the very beginning of her existence. You are, perhaps, aware that all the Apostles, with the exception of St. John, met with violent deaths in carrying out the commands of their Divine Master, to preach the Gospel to every creature. The days on which they suffered were called their birthdays, because they witnessed their birth into the eternal blessedness of God's Kingdom of Glory. The anniversaries of these days were celebrated by the early Christians with solemn religious services; in which they thanked God for the steadfastness of His Saints, amid their persecutions and sufferings, and for their triumph over the enemies of JESUS CHRIST; and they also prayed God that they themselves might be enabled to follow the example of their zeal and holiness, and be received with them at the end of their earthly career, into the eternal mansions of light and blessedness.

As the Church gained in power, influence, and numbers, corruptions began to gnaw into her very vitals; and then it was that men, not content with

offering prayers to God for grace to follow the blessed examples of the Saints who had gone before, began to introduce into the Services appropriated to these days, prayers to the Saints themselves, in which they besought them to intercede for them at the throne of God.

At the time of the English Reformation, those who labored to restore the Church to her original purity, examined carefully the doctrines then held by her, in order to ascertain which of them were Scriptural and Primitive and which unscriptural and of more recent date; which were Catholic and which were Romish, determined to retain the one and reject the other. Of course, the question of the observance of Saints' Days came under their observation, and, after a thorough examination of the whole subject, they determined to restore the Services of those days, which they felt it their duty to retain, to their original purity, and striking out from them all prayers and invocations to the Saints themselves, to give them their proper place in the Prayer Book, and commend them to the faithful as a means under God of instruction in the duties of practical religion. If, therefore, the observance of these days savors of Popery, the same objection must be brought against the Prayer Book,\* which sanctions, aye, enjoins it

\* Such a charge has actually been made. In a work recently published by the Carters, entitled "The Sheepfold and the Common," the following passages occur in reference to the Prayer Book :—

"Mr. R. 'It is the *decoy duck of Popery*, which we have been



upon us. If the argument that the observance of the Saints' Days is Romish, merely because the Church of Rome observes and keeps them, proves anything at all, it unquestionably proves too much, because if a thing is to be deemed objectionable from the fact of its being sanctioned by the Church of Rome, then, in order to be consistent, we must cry down Forms of Prayer; the keeping of *all* Festivals, Sunday among the number; the setting apart of buildings for the worship of God; the authority of the Christian Ministry; and even the Christian Religion itself.

As I have just observed, the Church of Rome does keep the Saints' Days, but how? Here is a prayer for one of them:—

“O, Lord, who didst give blessed Bonaventure to Thy people for a minister of salvation, grant that he, who was the instructor of our life here on earth, may become our intercessor in heaven.”

The instructions which Bonaventure gave consisted, in a great measure, in his having so altered the Psalms of David as to cause them to exalt the glory of the Virgin Mary to a level with that of God Himself. Wherever the name of the Deity

carefully preserving in the ark of our faith, mistaking it for the gentle dove.”

“Mr. Lewellin. ‘I should very much like to see such a prayer book (*meaning a new one*) substituted for the *half Papal* and half Protestant one we now have.’”

And a work expressing such sentiments has received the approbation of the *Protestant Churchman*; though I am happy to say that *The Recorder* has denounced it.

occurs in the original, the name of Mary is inserted in Bonaventure's version. As for example:—

“The heavens declare the glory of Mary, and the firmament sheweth her handy work.”

The same changes are made by him in the *Te Deum*, which, according to this instructor of God's people, reads as follows:—

“We praise thee, O Mary; we acknowledge thee to be the Virgin.

“All the earth doth worship thee, spouse of the eternal Father.”

But turn from these blasphemies of a Romish saint, and contrast the prayer which we have above quoted, with a Collect for one of the Saints' Days in the Prayer Book.

“Grant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son JESUS CHRIST, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through JESUS CHRIST our Lord.”

Can we not readily discern the difference between these two prayers, and see at once which is Romish and which Catholic?

The Church, therefore, bids us observe and keep these days as they occur, not because she has received and inherited them from the Church of Rome, but because they have come to her from the purest Antiquity, and she knows well the benefits which are to be derived from their observance. We

are required to go to Church on these days in order to thank God for those holy men, to whom we are indebted under Him for our possession of His Revealed Word. We go to contemplate the trials and infirmities of those who, though weak and helpless like ourselves, have nevertheless persevered in their efforts to serve God, and have thus gained an entrance into the heavenly mansions. We go to pray that the same grace which guided them through life, and kept them steadfast unto the end, may be shed abroad in our hearts also to keep us from sin and temptation, and bring us at last, when our earthly pilgrimage is accomplished, to rejoice in the eternal presence of our God and Saviour. We see Peter and James and John leaving their employments and following Christ, who called them; and we learn from their examples that the work of Christ must occupy the first place in our hearts. We see Matthew sitting at the receipt of custom, but forsaking without hesitation a lucrative employment when called by his Lord; and we pray God to "grant us grace to forsake all covetous desires and inordinate love of riches, and follow the same Lord JESUS CHRIST." We see Saul, of Tarsus, falling to the earth in terror as the bright light from above shone round about him and the voice from Heaven fell upon his ears, "Saul, Saul, why persecutest thou Me?" We hear him exclaiming with trembling earnestness, "Lord, what wilt Thou have me to do?" and behold him rising up a disciple of Him whom he had blasphemed and opposed. And

from all this we learn the power of Christ in subduing the hard and sinful hearts of men.

And so it is with all the Saints' Days observed by the Church. Each teaches its own lesson, each has its particular prayer for some particular grace. From St. John we learn the strength and beauty of love; from St. Peter the utter folly of trusting in our own strength; from doubting St. Thomas, the blessedness of faith; from St. Matthew self-denial; from St. Philip the duty of bringing our friends and relations to Christ; and from St. Stephen how to die if necessary for Him who has loved us and redeemed us. These all had their trials, and we have ours. And what they did, we by God's grace can do also. And when we go to the House of God on the days set apart to their memory, we behold them patiently enduring their trials, and are led to take courage amid our own difficulties, and to pray that the same grace which enabled St. Peter to control his impetuosity and self-confidence, and doubting St. Thomas to exclaim "My Lord and my God!" may be bestowed upon us, to enable us to resist the temptations which surround us, and subdue our besetting sins.

As far as the abuse of these days is concerned, the most timid Protestant, need have no apprehensions. It is true that the Services appointed for these days in the Romish Church are not now what they were in the early ages of the Church, for the Saints then were not worshipped as they now are by those who belong to that corrupt communion. And

therefore the fear has been expressed that the same things will be enacted in our Church hereafter which took place before the Reformation; and that these days will in time be celebrated more in honor of the Saints themselves, than for the purpose of thanking God for their good examples, and praying for grace to imitate them. But we of the present day have the experience of past ages to guide us; for having seen the errors which have already prevailed, and now prevail in the Church of Rome, we can also see how to avoid them. The very fact of Rome's present abuse of these days serves to teach us how to use them properly; for in no way can we better appreciate the purity of any doctrine or practice, than by contrasting it with that which we know to be false and corrupt. And besides this, we may rest assured that as long as our Prayer Book remains as it is, we need entertain no fears of falling into error, on this or on any other point of doctrine. When we see a disposition manifested by those in authority in the Church to alter our standards and rules of Faith and Practice, it will be time enough to suffer such fears and apprehensions to influence us. But till then let us resist to the utmost of our power all attempts to alter in the least particular our Blessed Liturgy, and use with thankfulness the means of instruction and edification which the Church affords us, in the observance of all her Holy Days. And let us not be governed by a dread which has not the shadow of a foundation to rest upon, except in the imaginations of those who are ignorant and narrow

mind, and have more sympathy with the numerous sects and "*isms*" which surround us than with the pure and Apostolic Church to which they profess to belong.

There are several other objections which are urged against the observance of the Saints' Days which I propose to consider, but will reserve their examination for my next Lecture.

"Thus year by year the same her weekly strain,  
 For not on turbulent seas of human pride,  
 But on the moveless Rock she doth remain :  
 Whate'er unquiet Creeds the earth divide,  
 Between the Cherubims He doth abide,  
 Whose same still warning voice, afar and near,  
 Is heard above the ever changeful tide :  
 Now as of old, unto a thousand year,  
 Goes forth one weekly store—each willing heart and ear  
 One lesson learns. Thus thro' advancing time  
 Building His habitation from the ends  
 Of Earth and Heaven, of every tongue and clime,  
 The dead and quick He in one temple blends,  
 Wherein one prayer the Heavenly gate ascends.  
 Tho' Babel's curse rests on the world forlorn,  
 And language, clime, and heart asunder rends,  
 Yet in th' unfailing Church, by age unworn,  
 Thy blessing still is fresh, thou Pentecostal morn !  
 One soul, one tongue is there. \* \* \*  
 \* \* \* \* \*  
 Her sacred Sundays, in their varied vest,  
 And Saintly Days, in colors of the skies,  
 With precept and with Prayer and warning drest,  
 Were without Him but like th' enamell'd dyes  
 On pictured panes, whose beauty hidden lies  
 All colorless, till from the veil of night  
 The bright-haired Sun behind is seen to rise,  
 When lo, the holy Preachers spring to light,  
 Manifold shapes of life, in glowing vestures dight."

THE CATHEDRAL.

## IV.

### HOLY DAYS AND SAINTS' DAYS.



“Thus from the sphere in which it lay conceal’d  
As thro’ its zodiac rolls the Sacred Year,  
Some grace is ever and anon reveal’d,  
To duteous hearts fresh influence to bear.

“Nor deem it profitless, on chosen days  
The ever-busy soul to discipline  
To clothe herself with robes of holy praise,  
Of countless hues as in the sunbeam shine.

“As when on Sunday morn insensate things  
With the glad spirit sweetly harmonize,  
Till leafy woods, and beasts, and flowing springs,  
Seem but to join heard music in the skies :

“The mind clothes all with light from her own store  
And over mute creation spreads her wings ;  
Then on those wings to Nature’s God to soar,  
On sympathies of earth she heavenward springs :—

“So these lift up the soul to happier lands,  
To hear what strains to the Redeem’d belong ;  
Many the gate where Sion’s daughter stands,  
And at each portal sings a new-made song.”

THE CATHEDRAL.

## HOLY DAYS AND SAINTS' DAYS.

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I CONSIDERED, in my last Lecture, one of the popular objections against the observance of Holy Days and Saints' Days, viz., that such observance savors of Popery. This evening I wish to notice, briefly, several other objections which are commonly brought forward by those who are opposed to Catholic doctrine and Primitive usage.

It is, as you are probably all well aware, a comparatively easy matter to raise objections against anything which we do not like; but how far such objections are founded upon reason and sound argument is a distinct question. It is commonly objected that the observance of special days for special acts of devotion and praise, has a tendency to limit the worship and praise of God to particular times; when it is evident that He ought to be worshipped and praised at all times. To this I would answer that we cannot perform any duty without a certain portion of time being allotted to it; and experience tells us that that which may be done at any time and at all times, is generally neglected altogether. The appointment, therefore, of a special period for

calling to mind any blessings which we receive from God, will have a tendency to cause us to meditate upon, and be thankful for those blessings; and the setting apart of a special season for penitence and humiliation is likely to insure the performance of these duties.\*

Those who are the loudest objectors to the Church's setting apart days to be kept holy, are constantly acting upon the very principles which they are so ready to condemn in the Church. For we find that almost all denominations of dissenters have their fast days, which they set apart, and their thanksgiving days, which they carefully observe. It is the custom now in some of the States of the Union, a custom which has been handed down from the days of the Puritans, for the civil authority to appoint an annual day for fasting, and also for thanksgiving. And I am sure that all of you remember that last year the Young Men's Christian Association, a human society which seems to be usurping many of the prerogatives of the Church of Christ, appointed a fast day, which I am ashamed to say was observed by Priests of our own Church who are constantly in the habit of neglecting the Holy Days of the Church's appointment. Now, if the various sects and societies without the Church

\* "By festival solemnities and set days we dedicate and sanctify to God the memory of His benefits, lest unthankful forgetfulness thereof should creep upon us in course of time."—ST. AUGUSTINE, *de Civit. Dei*, lib. x. cap. 3. [See *Eccl. Pol.*, Book V. lxx. 7.]

can have their festivals and fasts, why may not the Church be allowed the same privilege without being subjected to reproaches and opposition?

Does the fact of her Holy Days being more numerous than the special days of the "denominations" alter the principle involved? If others may set apart *one* day in the year for the purpose of thanking God for His having blessed the products of the fields, and for His numberless other mercies, may not I, following the Church's rule, on the same principle, in addition to this, return thanks to Him on other days in the year, for particular evidences of His goodness towards me? May not I on one day thank Him for the gift of His Beloved Son to the world; on another for His Manifestation to the Gentile nations; on another for the completed work of the Redemption; and on various other days for the good examples of those His servants who, through many trials and persecutions, have entered gloriously into their rest? If others, in obedience to our Lord's command to fast, set apart a particular day for this purpose, may not the Church be permitted to set apart not only days, but seasons, for this same object? If others fast on one or two days in the year, may not I, in obedience to the commands of the Church, fast on every Friday in commemoration of my Saviour's Death and Passion; and again during the Lenten season for a more particular remembrance of His whole work of self-denial and suffering, for my sake?

Whenever, then, we hear Christians of other "de-

nominations" objecting, on the ground which we have already mentioned, to the Church's Holy Days, we can easily retort upon them by saying that they themselves, in appointing their days for thanksgiving and fasting, act upon precisely the same principle, the only difference being this: that whereas the latter are modern in their origin, and have but little or no authority for their appointment, the former come down to us from the holiest ages of the Church, and were set apart by the saints and martyrs of old, in commemoration of events in the life of our Blessed Saviour, and of the Holy Apostles and Evangelists.

Another objection which is brought forward against the observance of the Holy Days of the Church, is, that many of them are spent in idleness and dissipation. But has this objection any force? If it has, then on the same principle the notorious evil lives of professing Christians is an argument against the Christian Religion. Everything, no matter how good and holy, is liable to abuse; the great mistake consists in making this abuse an argument against the proper use.\* Carry out this principle

\* Cartwright, the Puritan, objected to the Festival of Easter, because it had been abused: to which objection Whitgrift replied:—

"What? do you condemn the Feast of Easter also? Would you have it abrogated because it hath been abused? Do you not know that the Apostles themselves observed it, and the Church ever sithence that time? . . . . Surely you may as well reason that the Scriptures are not to be read, because that heretics have so greatly abused them."—*Defence*, 539. [See *Eccl. Pol.*, Book V., ch. lxxi. 1, *note*.]

and see to what it leads. Education is a good thing; but some pervert it and use it for wicked and criminal purposes; therefore, none should be educated. Money is useful for purposes of trade and as a circulating medium; but money is often the cause of the perpetration of the blackest crimes; therefore, money should be dispensed with. Sunday is not only a day appointed by God to be kept holy, but is also needed on natural principles, as a day of rest for man and beast; but Sunday is abused by a large portion of mankind, and is most shamefully perverted for purposes of idleness and all manner of wickedness; therefore, Sunday should be abolished!

Our state days of fasting and thanksgiving are for the most part celebrated by engaging in sinful amusements, revelry, gambling, and intemperance; yet no one on this account thinks of opposing their appointment. Why then cannot men reason as well in reference to the Church's Holy Days, as they do in regard to other things which are constantly abused and perverted? If the objection, which we have just mentioned, against Holy Days, is valid, then it is equally so against *all* days set apart for Divine Worship, and if fully carried out, would demand the abolishment of Christianity itself, and the abandonment of the worship of the True and Only God.

The last objection against Holy Days and Saints' Days, which I shall briefly notice is that their observance tends to superstition. Men may be superstitious in the keeping of Holy Days as well as in the performance of any of the duties of Religion; but it

cannot be argued that their due observance *makes* men superstitious, unless it is also admitted that intelligent devotion is productive of this result. A blind zeal which leads us to worship without knowing why we worship, and what we worship will be very apt to engender superstition; but the proper observance of those days on which we celebrate events in the life of our Blessed Saviour, and contemplate, and pray for grace to follow, the virtues of the Saints, can never be productive of any other result than the ennobling and purifying of our thoughts and aspirations, and the filling of our hearts with love and gratitude to God.

Having thus briefly answered the most common popular objections against Holy Days; let us view for a few moments the other side of the question, and see what can be said in their favor.

It is natural to set apart these days, because it is a dictate of our nature to be thankful for all the blessings which we receive, and to hold the authors of them in grateful remembrance. So also do we naturally seek to avert calamities and turn aside the anger of the Almighty by special acts of prayer, fasting, and humiliation.

The Jews, who were under the direct government of Jehovah, were taught by Him that the celebration of festivals in commemoration of blessings received, and the observance of an annual fast, in which they were to afflict and humble themselves before Him, should form a part of their public religious exercises. Acting on this principle, the early Christians,

who had ever before their eyes the benefits resulting from their Saviour's Death and Passion, set apart certain days which were to be solemnly observed, some as Festivals, when they were called upon, to rejoice with Him in His triumphs; and some as Fasts, when the contemplation of His sufferings should cause them to deny and humble themselves before Him.

Again, on certain days we, as a nation, celebrate certain events. The birthday of Washington, the deliverer of his country, and the Fourth of July, on which was signed the Declaration of our Independence, are duly honored and observed by the American people.

The various denominations also do not deem it inconsistent with their principles to observe days in memory of their founders, or festivals in commemoration of some important event in their history; as, for example, the anniversary of the landing of the Pilgrims, which, as often as it rolls round, is most religiously observed by those, who now hold the peculiar views, which the Pilgrims brought with them to the country of their adoption.

Is it, then, any the less in accordance with our natural inclinations, to observe certain days in commemoration of Christ, and His Apostles, and of events which have been of the utmost importance to the Christian world? Shall we celebrate the memory of Washington, who freed us from a foreign despotic yoke, and fail to commemorate the birth and princi-



pal events in the life of Him who has redeemed us from the power of sin, and freed us from the dominion of Satan? Shall it be regarded as more natural to honor the memory of Wesley, or Calvin, or some modern founder of a new religion, than that of the Saviour and His Apostles, who were the founders of the One Catholic and Apostolic Church? Is it more proper to celebrate the coming of the Pilgrims to our shores than the entrance of the Saviour into the world to redeem us from sin and eternal death?

But we will go a step further, and remark that the observance of Festival and Fast Days is Scriptural; that it accords with the customs which we find in Scripture. We notice that such days were rigidly observed by them, as, for instance, the Passover, the Feast of Weeks, the Feast of the Dedication of the Temple,\* all of which our Saviour Himself observed and countenanced while upon earth. These, it is true, were all abolished when the Old Dispensation came to an end; but the principle remained in force; for if it was in accordance with God's will to set apart certain days for special observance, under the Mosaic dispensation; we have a right to argue that the setting apart of similar days under the Christian dispensation, is equally in accordance with His will; especially as He has given no intimation in the New Testament to the contrary.

The Lord's Day, which all admit to be Scriptural,

\* St. John, x. 22; the account of the Institution of the Feast of the Dedication may be found in 1 Macc., iv. 54.

derives its institution from the Old Dispensation. The coming of our Saviour did not abolish the Sabbath, but was only the cause of its purpose being changed. The Jews observed the seventh day in memorial of their deliverance from the bondage of Egypt: Christians observe the first day of the week as a memorial of Christ's resurrection and their deliverance, in consequence, from the bondage of sin and Satan. If, therefore, it is Scriptural to keep holy the first day of the week rather than the seventh, because Christ rose from the dead on that day, is it not equally Scriptural to set apart more particularly one Lord's Day annually, for an extraordinary consideration of that great event on which depends the salvation of our immortal souls? And if it is Scriptural to commemorate one event in the life of the Son of God, is it not equally so to commemorate others also?

But let us go a step further. St. Paul, in his Epistle to the Hebrews, says: "Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation."\* Theodoret, in a note on this verse, says that the Apostle refers "to the saints who were dead, Stephen the first martyr, James the brother of John, and James called the Just." Now if we are to remember such, can we better do so, than by celebrating days set apart to their memory? The early Christians acted on this principle; and

\* Heb. xiii. 7.

from them has come down to us the observance of Holy Days in honor of the Apostles and martyrs of old.

Now if the observance of Holy Days and Saints' Days is Scriptural, it is plain that an obligation rests upon us as Christians diligently to celebrate them. Had we no other argument in their favor, than that they are in accordance with Scripture, our duty in this respect would be plain; but there is yet another reason why we should keep them. They are set forth by the Church, which has the authority to command our obedience in all things which are Scriptural; and when she thus commands, it is our duty as her children to obey. Says the Apostle Paul: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account."\* Who, then, is the best Christian, the most consistent Churchman? He who acts in obedience to the rules of the Church to which he belongs; who keeps with thankfulness and devotion the days which call to mind the different parts of the Saviour's work of the Redemption, and bid us reflect upon the many virtues and graces of the Apostles and holy men of old; or he who in the face of all law and order, neglects these days, and in addition to this, ridicules and misrepresents those who conscientiously and religiously observe them?

I have now brought the cursory remarks on the Holy Days and Saints' Days of the Church, which

have been the subject of this, and the preceding Lecture, to a close. My object in discussing this subject has been to arouse you to a sense of the importance of making use of every means, which God has given us in His Church, for our spiritual improvement and growth in grace and holiness. Holy Days are, as Hooker says, "the splendor and outward dignity of our religion, *forcible witnesses of ancient truth*, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they which cannot be drawn to hearken unto that we *teach*, may, only by looking upon what we *do*, in a manner read whatsoever we *believe*."\* I want you to appreciate their value, and to esteem them as inestimable privileges. I want to see you better Christians, and more consistent Churchmen: Christians who delight in worshipping God in spirit and in truth, as often as the open doors of His Holy Temple invite to praise and prayer; and Churchmen who are so, not in name only, but in reality; who as humble and devoted children, obey the commands of their mother, the Church, who will lead them in the paths of holiness. Do not understand me as saying that the mere formal observance of Festivals and Fasts will benefit you. To be conducive to the nourishment of truth and holiness in your hearts, they must be kept in accordance with their proper spirit, and the design which the Church had in establishing them.

\* Eccl. Pol., Book V. lxxi. [11.]

I will, therefore, in conclusion, set before you, in the language of Mr. Nelson in his work upon the Festivals and Fasts of the Church, the manner in which we should observe these days as they occur. In regard to the Festivals he says: "We should constantly attend the public worship, and partake of the Blessed Sacrament if it be administered. In private, we should enlarge our devotions, and suffer the affairs of this world to interrupt us as little as possible. We should particularly express our rejoicing by love and charity to our poor neighbors. If we commemorate any mystery of our Religion, or Article of our Faith, we ought to confirm our belief of it, by considering all those reasons upon which it is built. If we commemorate any Saint, we should consider the virtues for which he was most eminent, and by what steps he arrived at so great perfection; and then we should examine ourselves, how far we are defective in our duty, earnestly supplicating God's pardon for our past failings, and His grace to enable us to conform our lives for the time to come to those admirable examples that are set before us."

In reference to the proper observance of Fasts, he says: "We should not only interrupt and abridge the care of our bodily sustenance, but carefully inquire into the state of our souls; charging ourselves with all those transgressions which we have committed against God's laws, humbly confessing them with shame and confusion of face, with hearty contrition and sorrow for them; deprecating God's displeasure, and begging Him to turn away His anger

from us ; and we should also intercede with Him for such spiritual and temporal blessings upon ourselves and others, as are needful and convenient ; improve our knowledge in all the particulars of our duty ; relieve the wants and necessities of the poor, that our humiliation and prayers may find acceptance with God."\*

\* See Nelson's Festivals and Fasts, New York ed. 1804, pp. 66, 71.

“Since Thy love for our salvation,  
Saviour, covered Thee with shame,  
Let Thy Church in every nation  
Sing the glory of Thy Name.  
Let Thy Holy Spirit make us  
Full of humbleness and love,  
Like Thyself, until Thou take us  
To our Father’s house above.”

NEALE.

V.

THE WEEKLY EUCHARIST.



“O God of Mercy, God of Might,  
How should pale sinners bear the sight  
If, as Thy power is surely here,  
Thine open glory should appear?

“For now Thy people are allow’d  
To-scale the mount and pierce the cloud,  
And Faith may feed her eager view  
With wonders Sinai never knew.

“Fresh from th’ atoning sacrifice  
The world’s Creator bleeding lies,  
That man, his foe, by whom He bled,  
May take Him for his daily bread.

“Oh! agony of wavering thought  
When sinners first so near are brought!  
‘It is my MAKER—dare I stay?  
My SAVIOUR—dare I turn away?’”

KEBLE.

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“If he ask *how often* he should receive this Sacrament, he ought to have an answer in the words of an ancient writer: ‘Receive it *as often as you can*, that the Old Serpent, seeing the Blood of the true Paschal Lamb upon your lips, may tremble to approach you.’”

BISHOP WILSON.

## THE WEEKLY EUCHARIST.

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I WOULD say a few words this evening on the Weekly Eucharist. You are all well aware that the celebration of the Holy Communion on all Sundays and Holy Days is not by any means a general custom in the Church. It has been my practice for the last three years to give the members of my flock an opportunity of partaking of the Sacrament of Christ's Body and Blood on every day, for which the Church has appointed a special Communion Service. In thus acting, I believe that I am only doing my duty, and carrying out the intention of the Church to which I belong.\* But as there are different opinions held in reference to this point, some

\* "According to the order and discipline of our Church, if a sufficient number of *parishioners*, against whom there is no just exception, desire to receive it (the Holy Sacrament) every *Sunday*, or *every day* in the year, the Minister of their parish not only may, but, as I humbly conceive, is bound to *consecrate* and *administer* it to them; the want of such a number being, as far as I can perceive, the only reason that can ever justify the omission of it."—BISHOP BEVERIDGE, *The Necessity and Advantage of Frequent Communion*.

the result of ignorance, some of prejudice, and others of sincere conviction, it is no more than right that I should set before you the grounds on which I believe, that, acting as I do, I am only discharging a duty which I owe to myself and the flock committed to my keeping.

It has been objected by some that the establishment of the Weekly Eucharist is the introduction of a new custom into the Church. Now, if we confine ourselves to our own country, and go back for a period of some eighty years, we shall be obliged to admit that it is a new custom; for I believe that it is only within the last thirty or forty years that even the monthly celebration of the Holy Communion has become the general rule of the Church. Three or four times a year was once deemed sufficiently often to approach God's holy Altar. It is only within the last few years that some of our Clergy have been sufficiently aroused to the performance of the duty of calling their people to a weekly celebration and reception of this Most Holy Sacrament.

But let us look into the question before us. The Weekly Eucharist is not the introduction of a new custom into the Church, but simply the revival of an old. Let us go back, not for a period less than a century, but to the very institution of the Lord's Supper, and follow its course in the Church during her days of primitive purity. The disciples were assembled in an upper room for the purpose of eating the Passover. Their Lord was with them,

but their hearts were sad at the prospect of the separation which He had told them must soon take place. As they were eating, He took bread and blessed it, and brake it, and gave it to them with these words: "Take, eat, this is My Body which is given for you; do this in remembrance of Me. Likewise, after supper, He took the Cup; and when He had given thanks, He gave it to them, saying: Drink ye all of this; for this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of Me."\* And, says the Apostle Paul in giving an account of the institution of this Sacrament: "As often as ye eat this Bread, and drink this Cup, ye do *show the Lord's death* till He come."†

One of the objects, therefore, of the Lord's Supper is, to show forth the death of Christ, and remind us of the benefits resulting to us thereby; or as the Catechism more strongly expresses it, "for a *continual remembrance* of His death and sacrifice." Now, what are we to understand by the word *continual*? The Jewish sacrifices were offered, we are told, day by day continually; that is, every day. If then these, which were only types and shadows of a perfect Sacrifice, at that time, yet to come, were offered daily unto God, have we any reason for supposing that the *commemoration* of that Sacrifice should not be daily also? And we find that the first Christians

\* Communion Office.

† 1 Cor. xi. 26.

acted on this principle; for we read in the Acts of the Apostles, that they "continued steadfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayers."

The Apostles understood their Lord's command, "Do this in remembrance of Me," to refer to a frequent reception of His Blessed Body and Blood; and, therefore, we find that when they assembled on the first day of the week to offer their united worship to their heavenly Father, they celebrated their solemn weekly festival by the Breaking of Bread, that is to say, by the administration and reception of the Lord's Supper. And in another place we read that "they," referring to those who believed in the name of the Lord JESUS CHRIST, "continuing *daily* with one accord in the Temple, and *breaking bread from house to house* (or rather in the house, as the Syriac and Arabic versions have it), did eat their meat with gladness, and singleness of heart." They worshipped God *daily* in the Temple, and they also celebrated the Lord's Supper *daily*, "either in some *private* house where there was a *church*, or more probably in some of the *houses* or *chambers* belonging to the Temple, where they daily continued."\* We have, therefore, clear proof from Scripture that in the days of the Apostles the Holy Eucharist was celebrated not only weekly, but even daily. But here is another passage which bears upon the subject be-

\* BISHOP BEVERIDGE, *Necessity and Advantage of Frequent Communion*.

fore us: "And upon the first day of the week, when the disciples came together to *break bread*, Paul preached unto them." Now this was some thirty years after the institution of the Lord's Supper, and yet we read that its celebration was the *special object* which brought the disciples together on the first day of the week;\* so that for at least thirty years this custom had been strictly kept up. The Apostles regarded the Holy Eucharist as the sum and substance of all worship, and from a careful study of the Acts of the Apostles, we have the strongest reasons for believing that every occasion of public worship in those days either began or ended with the Lord's Supper.

By referring to the writings of the Fathers of the first four centuries, we shall find that the custom of frequent Communion was, during that period, strictly observed. Tertullian says, that the Sacrament of the Holy Eucharist was commanded by our Lord to be celebrated in every Christian congregation, and on every occasion of public worship. St. Augustine

\* "It is true that St. Paul being to go away next day, he took that opportunity when they were met together for that end (*viz., to administer the Sacrament*) to give them a Sermon. But that was not the end of their meeting together at that time. *They did not come to hear a Sermon, though St. Paul himself was to preach*, but they came together to administer and receive Christ's Mystical Body and Blood; which plainly shows that this was the *great work* they did every Lord's Day, and that they came together then on purpose to meet with Christ, and to partake of Him at His own Table."—BISHOP BEVERIDGE, *Necessity and Advantage of Frequent Communion*.

is very explicit upon this point. He says: "Some communicate every day in the Body and Blood of the Lord, others receive it on certain days; in other places on no day is the Oblation omitted; in others it is made only on the Saturday and Sunday, in others on the Sunday alone." By others of the Fathers, it is called "the Daily Sacrifice."

We have also the testimony of the Apostolical Canons upon this point. These are generally supposed to have been decreed at the close of the second century, or, at the latest, at the beginning of the third. The tenth Canon reads as follows: "All the faithful who come in and hear the Scriptures, but do not stay for the prayers and the Holy Communion, must be suspended as causing disorder in the Church." This certainly implies that in those days, also, the Holy Eucharist was celebrated on every occasion of public worship.

But in following the history of the Church in its relation to the frequent celebration of the Lord's Supper, we must gaze for a time upon a dark and gloomy picture; one in which the primitive purity of the Church is enshrouded in the darkness of corruption and false doctrine. The discontinuance of the weekly reception of the Eucharist on the part of the people began with the entrance of error into the Church. For more than four hundred years the Church remained pure in doctrine and practice; and for more than four hundred years the faithful gathered round her Altars, many of them daily, all

of them weekly.\* But when she departed from the holiness enjoined upon her by her Divine Founder, then also did she cease to remember His counsel, "Do this in remembrance of Me." By little and little was this Holy Ordinance neglected, until at last the Saviour's command was regarded as being fully complied with by approaching His Holy Altar at long intervals. And even this did not last, for we find that, during the pontificate of Innocent III., a Canon was enacted by the Lateran Council, in the beginning of the thirteenth century, only *requiring* the laity to communicate but once a year. Thus we

\* Bishop Sparrow says: "In the Primitive Church, while Christians continued in their strength of Faith and Devotion, they did communicate *every day*. This custom continued in Africa till S. Cyprian's time. (Orat. Dom.) 'We daily receive the Eucharist for to be our food of salvation.'"—*Rationale on the Common Prayer*, London, 1684, p. 239.

Bishop White says, in speaking of the Holy Communion: "Its being attended to in our churches only monthly, and on the three principal Festivals, is one of the many proofs existing that the piety of Christians is not so ardent as in the beginning. There are few facts more satisfactorily proved than that of the Eucharist having been administered in the Primitive Church *every Lord's Day*."—*Commentaries suited to occasions of Ordination*, p. 203.

Bishop De Lancey says: "Still more important in this work (*i. e.* religious training) is the frequent participation of the LORD'S SUPPER.

"That this was *weekly* in Apostolic days all know. That to the faithful recipient it is a means of grace, you are aware. That administered and received as CHRIST ordained, it is a *rich aliment of Gospel piety*, surely none of us can question."—*Charge to the Clergy on Religious Training*, p. 51.



see that the Church herself at last allowed a custom which had evidently grown out of the want of true piety among her members. From the neglect of the people to receive the Holy Communion arose the corrupt custom of solitary masses, in which the Priest alone received the Eucharist, not only for the benefit of his own soul, but also for the souls of his flock, and offered it to God as a propitiatory sacrifice both for the living and the dead.

But our Reformers regarded the Weekly Eucharist as did the Apostles and primitive Christians of old. They saw how this good and pious custom had gradually fallen into disuse, as errors and corruptions had crept into the Church, and they resolved that, while banishing these corruptions and errors, they would restore to her her ancient and Apostolical usages. They, therefore, in compiling the Prayer Book, were careful to provide for the frequent celebration of the Lord's Supper, a celebration in which the people, as well as the Priest, were required to participate. They accordingly appointed a special Collect, Epistle, and Gospel, which, as you are aware, form a part of the Communion Office for every Sunday and Holy Day in the year, and also placed in the first Prayer Book of King Edward the Sixth this Rubric: "And if upon the Sunday or Holy Day the people be negligent to come to the Holy Communion, then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently." And we have just reason to fear that, if we allow

ourselves to be influenced by the idea that we are to receive the Holy Communion some five or six times a year only, or even but once a month, that true Religion will languish among us, and that we shall become in the end indifferent to holy truths, indifferent to obeying God's commands, indifferent to the welfare of our immortal souls.

It has been also objected to the Weekly Eucharist that it has the effect of making the Holy Communion too common, and of causing those who receive it so frequently to regard it as a mere form. This is the favorite objection of those who oppose themselves to the Primitive usage of the Church in regard to this matter. But it is an objection which is easily answered. For no one who has a true reverence for holy things, and who feels his own sinfulness and the blessings which JESUS CHRIST has vouchsafed to the world by means of His Death and Passion, can ever approach His Altar lightly, or in a mere formal manner. As well might we say that the souls of the righteous hereafter, from constant communion face to face with God in Heaven, will learn to approach Him with familiarity; and, therefore, make this an argument against the continual enjoyment of the light of His Holy countenance. If we allow the spirit of the world to gain the ascendancy among us, it will chill our love and destroy all our energies, and leave us nothing of Religion but its form, its outward shell. We have much, therefore, to fear from worldliness, but nothing from that spirit of love and devotion which will bring us often to

God's Altar to receive in faith the remission of our sins, and a fresh supply of heavenly grace and strength.

There is not the slightest danger of the frequent reception of the Eucharist causing us to lose our reverence for that Holy Sacrament as long as we receive it with a proper sense of our own unworthiness, and feel ourselves to be poor and miserable sinners, in need of every blessing which a Holy God can bestow upon us. And we must bear in mind that the Holy Communion is *always* a means of grace to those who receive it in faith and penitence, and that it confers its own peculiar blessings independently of any feeling of awe or familiarity on the part of those who partake of it. I am perfectly willing to admit that there is a certain awe which many Christians experience in receiving the Holy Communion, and which will be naturally diminished, and even altogether lost, by frequent participation. But is such a feeling of awe, an advantage to the Christian in drawing near to his God? Should not perfect love cast out fear? and hath not fear torment? Our Lord JESUS CHRIST took our nature upon Him, not only to redeem us from sin, but also that we might be enabled without fear to approach Him in confidence and love. And so He would have us come to His Holy Eucharist, not tremblingly, not fearfully, but faithfully and lovingly—in confidence and reverence, as children gather round a father's table.

There is a great difference between reverence and

awe; and while the latter is diminished, the former is invariably deepened. And it has been my experience, during the eleven years that I have been in the Ministry, that those who approached God's Altar with the greatest degree of reverence were always the very ones who approached it most frequently, and I am sure that this is also the experience of every Pastor.

But let us consider another objection. It is very commonly urged by those who are obliged to admit the fact that the Holy Communion was invariably celebrated weekly in the early ages of the Church, that the world was in those days less sinful than it is at present, and that Christians were more holy, and more devoted than they now are, and were therefore better prepared to receive it frequently. But never was objection more ill founded. The Church at the present day is precisely what she was in the days of the Apostles. She holds the same doctrines, and sanctions the same Rites and Ceremonies. And her members have the same need of instruction, require the same amount of continual cleansing and refreshing. Human nature is also the same now as it was then. Men are now rebellious against God, they were so then. They are now led away captives by Satan, are under the dominion of corrupt desires and affections; love naturally the things of this world, better than the things of Heaven; so was it also in the earliest ages of Christianity. And therefore the Church has the same mission to perform now, as she had in the days of

the Apostles; that is, to bring immortal souls to JESUS CHRIST. It is plain, therefore, that she has need of the same means in accomplishing this end, as she then had. We accordingly find that she preaches still the Gospel, in order to set forth the claims which God has upon the obedience of His people, and convince them of their sinfulness and lost condition; that she still brings sinful souls, by means of the purifying waters of Baptism, into a covenant with Him; and offers still to faithful penitents the means of a mystical union with JESUS CHRIST, in the Blessed Sacrament of His Own Body and Blood. And if the world outside of the Church, is sunk lower in sin than it was in the days of the Apostles, then there is a plain necessity for the more frequent use of all the means of grace which God has vouchsafed to His people. We must open our Churches often; we must pray often; we must use greater efforts to bring the lambs of the flock to Holy Baptism; we must gather in faith around God's Holy Altar often. The more diseased our bodies, the more, and oftener do we stand in need of medicines; and the more sinful and corrupt our souls, the more do we stand in need of the Lord's Supper, that greatest of all means of grace, *provided always* that we receive it in faith and repentance, and with a steadfast desire to devote ourselves, our souls, and bodies to God's service. It therefore seems to me that the objection which I have been considering, instead of militating against the frequent reception

of the Lord's Supper, is actually an argument in its favor.

But take another view of the case, and the conclusion will be the same. If the church is not as pure and holy as she was in the days of the Apostles, then let us use the means which they used in order to make her what we feel she ought to be. If the world without the Church is more wicked than it was in those days, then let the Church put forth all her energies, and use the same means as the Apostles employed to win souls to Christ. Let us preach more faithfully the Gospel of eternal life. Let us urge with all plainness the Saviour's command: "Do this in remembrance of Me;" and let us proclaim with unwearying earnestness, His words also in regard to the necessity of this Sacrament unto salvation, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."\*

I know that there is a prejudice existing in the minds of many sincere and devoted Christians against the frequent reception of the Lord's Supper. But this is in many cases the result of early education. They have been accustomed to commune but once a month, and therefore do not like to break through old habits. Now such as a general thing are opposed to a Weekly Eucharist, not from any well founded objections which they may feel themselves able to bring forward, but because they do not like to turn their backs upon the Lord's Table. The position in

\* St. John vi. 53.

which they stand is this: They desire to go to Church every Sunday, but do not wish to commune so often, and yet they feel that they are acting inconsistently if they leave the Church without partaking of the heavenly Feast that is spread upon God's Altar; and therefore they would much rather that the Communion were celebrated but once a month.

Again there are others who carry their feelings so far in reference to turning their backs upon this Holy Sacrament, that they often absent themselves from Church when they know that the Holy Communion is to be celebrated upon some week day, a Saint's Day, for example. Now, brethren, I wish to say a few words to you upon this subject. You know what my feelings and wishes are, how it would be the greatest joy of my heart to see all of you kneeling around this Altar as often as the mystical symbols of the Body and Blood of Christ are placed thereupon. But God forbid that I should ever attempt to rule your consciences in regard to this matter. Come to this Holy Altar only so often as you earnestly desire to feed upon Christ in your hearts by faith with thanksgiving, but do not come without due preparation.

The Holy Eucharist is celebrated here, as frequently as it is, because I deem it my duty to do so, and because I myself feel the need of it to strengthen me for the work which I have to perform. It must rest with your own consciences how often *you* will receive it; but do not come to any conclusion in regard to the inexpediency of a frequent reception on your part, until you have fully tried the system.

Prepare yourselves diligently and thoroughly; and instead of spending a few weeks only in the year in special self-examination and repentance, let every week be a week of preparation, and every day a day of heart-searching, penitence, holy meditation, and obedience to the commands of God. Let the experiment be thus fully tried, and I have no fear of the result.

If the Holy Communion be a means of grace—and it is generally admitted that it is—then it is clear that the oftener it is received, the oftener are our souls strengthened and refreshed. And the same argument which is brought against the Weekly Communion, may with equal justice and force be brought against Daily Prayer, the daily reading of the Bible, and any and every other means by which we daily enter the presence of God. But I cannot possibly conceive how the Memorial of the Death and Sacrifice of Christ can ever become cold and formal to the sinner who daily feels the burden of his sins. All, however, that I ask of you, brethren, in reference to this or any other matter connected with our Religion, is to try the Church's System. If your occupations permit, try the Daily Service; try the observance of the Holy Days and Saints' Days; but above all, try the weekly reception of the Holy Eucharist. Seek in it forgiveness of your sins; seek in it strength to resist the temptations which surround you; seek in it an actual union with JESUS CHRIST; seek in it the efficacy resulting from His merits; seek in it rest for your immortal souls.



“Bread of Heaven, on Thee we feed,  
For Thy Flesh is meat indeed;  
Ever may our souls be fed  
With this true and living Bread;  
Day by day with strength supplied  
Through the life of Him Who died.

“Vine of Heaven! Thy Blood supplies  
This blest Cup of Sacrifice;  
'Tis Thy Wounds our healing give;  
To Thy Cross we look and live:  
JESU! may we ever be  
Rooted, grafted, LORD, in Thee. AMEN.”

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“Grant us, gracious Lord, so to eat the Flesh of Thy dear Son, JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His Most Precious Blood, and that we may evermore dwell in Him and He in us. AMEN.”—COMMUNION OFFICE.

## VI.

THE CHURCH OUR TEACHER AND OUR  
GUIDE: THE SACRAMENTS OUR MEANS  
OF GRACE: JESUS CHRIST OUR SAL-  
VATION.

## Faith.

“Here now the Church’s pillar’d shrine  
She hath her habitation made,  
And sanctified the solemn shade;  
Bidding celestial brightness shine  
Where else were but a formless mine.  
When these dead walls her heaven-born aid  
And secret spirit shall pervade,  
Terrestrial things become Divine.  
’Tis on her breath the Collect soars,  
And Psalms attain the eternal doors;  
No health in the Baptismal Wave,  
In hallowed Cup no power to save,  
Without her—Life a cheerless noon,  
And Death a night without a moon.

“Here when her rapt eye heavenward streams  
In calm and holy Litanies,  
She bringeth down the pitying skies;  
The Dove upon the Fountain gleams,  
In Bread mysterious blessing teems.  
Thence going forth she to chaste eyes  
Clothes Nature with her sympathies;  
When night’s dark curtains fall she seems  
On mountain tops with silvery feet,  
Holding with Heaven communion sweet;  
When clouds Heaven’s moving surface wield,  
She opes beyond her bright blue shield;  
When warring tumults gather near,  
She lifts the consecrated spear.”

THE CATHEDRAL.

## THE CHURCH OUR GUIDE AND TEACHER: THE SACRAMENTS OUR MEANS OF GRACE: JESUS CHRIST OUR SALVATION.

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I HAVE now delivered several Lectures upon the Thorough Church System, in which I have dwelt upon the importance of following the teachings of the Church, and the benefits resulting from the proper observance of all her Services, her Holy Days, her Festivals and Fasts. My object in the present Lecture is to warn you against the danger of placing too much confidence in these outward observances, and of looking to the Church for that which is to be found in JESUS CHRIST alone, viz., the forgiveness of your sins, and the salvation of your immortal souls. I freely admit that there is danger of our giving too much prominence to the outward part of Religion, to the undervaluing of that which is internal and spiritual. But both have their importance, and both call for our careful and earnest attention.

Take an illustration. Man is composed of two distinct elements—the material, which is the body, and the spiritual, which is the soul. Of these, the

spiritual is by far the most important, for the soul was originally breathed into him by God Himself; while the body was formed from the dust of the earth. But the body, though occupying a subordinate position, and in all things secondary to the soul, has its own peculiar and important uses. It is the medium through which the existence of the soul is manifested; the channel through which the desires, affections, and characteristics of the soul are revealed. Now the outward form of Religion, though of secondary importance in the service of God, may nevertheless be very properly styled the body of Religion; for through it the existence of Religion is made known, and the bright beams of the light of holiness sent forth to shine in the eyes of all the world upon the Christian's heavenward path. It is the channel through which the zeal of the soul breaks forth; the means by which the yearnings, aspirations, and longings of the spirit are embodied in words and actions, and thus presented before the throne of God. As such, then, the outward part of Religion must not be undervalued; yet, at the same time, it must not be regarded as the sum and substance of Religion.

But bear in mind at all times, brethren, that however great may be the danger of substituting the outward for the inward, however strong may be the temptation to look to the Church for our salvation, and to regard the rigid observance of all her Canons, Rites, and Ceremonies as offerings which may be made to God in lieu of contrite hearts, loving spirits,

and holy lives, we are by no means, on this account, to cast contempt upon the Church and the blessings which God has bestowed upon us through her, or fail to give to Forms their proper and legitimate uses. As we are material as well as spiritual beings, God has, therefore, in order to adapt His Religion to our wants and capabilities, made it to consist of two parts—the outward and the inward—the form and the spirit. This principle is particularly observable as being carried out in the Sacraments, as instituted by our Blessed Lord, in which He has constituted the material substance Water a means by which the soul is washed from the guilt of Adam's transgression, and made an heir of His eternal Kingdom; and the outward Forms of Bread and Wine, the channels for the bestowal of the greatest blessings to the faithful and contrite soul.

The greater, therefore, our danger of falling into formalism, the greater should be our watchfulness; the greater our efforts to keep our souls in constant communion with our Saviour and our God. But we may rest assured that we have no right whatever, because we feel this danger to exist, to argue that it is the will of God that we should cast from us or undervalue in any degree the Forms of His Religion and the Services appointed by His Church, through which the praises, prayers, and ardent longings of the faithful are wafted to His throne of grace and glory.

Witness His dealings with His people in the wilderness. They were in constant danger of falling

into idolatry, and embracing the religion of the heathen nations around them, which was altogether sensual in its character. And yet God, in prescribing for them the manner in which they were to worship Him, commanded many things which were well calculated to delight the senses, gratify the imagination and cause them to connect with their idea of Deity a local and particular habitation. They were required to adorn the tabernacle which they were to build with purple and scarlet hangings, and silver clasps and fillets, and to place therein the Ark of the Covenant, with its golden Cherubim overshadowing the Mercy Seat. The course which to us would have seemed the most effectual in withdrawing the minds of the Israelites from their deplorable tendency to idolatry, viz: that of prohibiting in His worship everything which was calculated to appeal, either directly or indirectly, to the senses, God did not pursue, but ordered His worship to be at all times celebrated in a gorgeous and imposing manner.

I bring before you the example of God's dealings with the Israelites, in reference to these things, not as an argument (although it might be used as such) in favor of any particular kind of Ritualism, but for the purpose of showing, as I have had occasion to do in a former Lecture, that the danger that anything which is good in itself may be abused, is no argument against its proper use; for, in the case before us, the Israelites, though they had actually made them a golden calf to worship, while Moses talked with God in the Mount, and though constantly mani-

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festing a disposition to serve the false gods of the heathen, were nevertheless commanded by God to worship Him in such a manner, and with such forms, as would seem to us well calculated to increase their tendency to idolatry, rather than diminish it. And therefore God, while commanding burnt offerings to be offered upon His Altar, and the smoke of the fragrant incense to be wafted upward from the golden censers of the priests, trusted to His warnings, denunciations, and entreaties alone to preserve His people from the grievous sin of forsaking Him for the service of idol deities made with hands.

Thus, also, is it at the present day. God has given us His Church, and that Church has set forth certain Rites and Ceremonies, and appointed regular Services, which form a part of the worship of the great Jehovah. But He would have us at all times to bear in mind that the external rites of Religion are only helps to devotion, and means of grace; and were never intended for us to *trust in*, or base our hopes upon, and thus be made, not the means of serving God more earnestly, more faithfully, and more effectually, but objects of idolatry, which would usurp that place in our hearts which belongs only to God and His own Holy and Eternal Spirit.

I ask, therefore, your serious attention while I endeavor to set before you in as few words as possible what I consider to be the true relation which the Church with her outward Forms and Sacraments bears to our spiritual growth in grace here, and our ultimate salvation hereafter.



God has placed us in this world in order that we may be fitted for a more glorious existence in His own Eternal Presence. He has given us much to do in order to serve Him faithfully; so much that the Christian life is fitly compared to a constant warfare, a continual struggle. We have much to contend against, much to overcome, ere we can reach the prize held out to us, and receive the crown of eternal life laid up for the persevering faithful, in the Kingdom of Heaven. We have sinful natures to combat, stubborn wills to conquer, the desires and lusts of the flesh to subdue, and the deeds of the body to mortify.

We have also Christian virtues to acquire. Our hearts must be full of love to God and man; we must be zealous in doing the will of our Heavenly Father; we must learn humility, and live a life of prayer, repentance, and self-denial.

Now to contend successfully against the thoughts and desires of our own corrupt hearts, and acquire those tempers and dispositions which God would have us possess, is at all times most difficult, and would be altogether impossible did not God graciously vouchsafe the assistance of His Holy Spirit to those who ask His aid. This Divine Helper is given in answer to the faithful earnest prayers of the toiling soul; and His office is to dwell in the hearts of God's people, and cleansing them from all unrighteousness, seal and sanctify them "unto the day of redemption."

God has also provided other means for rendering us "meet partakers of the inheritance of the saints

in light," which must be faithfully and diligently used in order to fit us for His Holy Presence in the world to come. He has given us His Church to be our spiritual home on earth; His Church bought with the Blood of His dear Son, and nourished and preserved by His Own Spirit. In this Ark, He has graciously placed us, and in it bestows upon us all the blessings which our souls require.

His Sacraments are to us sure and effectual means of grace. In Baptism the Holy Spirit takes up His abode within us, there to remain forever, unless driven forth by our continued impenitence and persevering disregard of His earnest entreaties and warnings. In the Lord's Supper our souls receive renewed strength and vigor, and are savingly united to Him who shed His Blood for our redemption. We become members of His Body, and "dwell in Him, and He in us."

Well, therefore, is it for us all to love the Church as the priceless gift of God; to value above all earthly privileges the Baptismal covenant, which God has made with us; and to delight in the frequent reception of the Holy Sacrament of Christ's Body and Blood, because of the numberless spiritual blessings which ever accompany a faithful and penitential participation in that "Memorial" which JESUS CHRIST "has commanded us to make." But we must beware how we place our whole dependence upon these things. The Sacraments *of themselves* have no power to save the soul. They are only means of grace to those who use them in faith, and penitence, and love.

Our salvation is not through the Church of herself, neither is it the result of any good works which we may perform; but is only procured for us by the Death and Passion of the Son of God: for He tells us in His own Holy Word, that "there is none other Name under Heaven given among men, whereby we must be saved."\* "Come unto Me, all ye that travail and are heavy laden," says the Saviour, "and I will give you rest."† If, therefore, we feel that our whole trust and confidence are placed in the Saviour, and that we are deeply penitent for all our past transgressions, the reception of the Body and Blood of that Saviour will be a source of joy unspeakable to our souls, and will result to us in the bestowal of heavenly grace and strength. But if, without possessing these feelings, we look to the Church alone to comfort us, and impart to us remission of our sins, we may rest assured that as often as we approach God's Altar, we shall leave it with our souls uncleansed from the guilt which is resting upon them.

But perhaps there are some who will exclaim, Are all our good works to go for nothing? Is it nothing that we have carefully observed all the rules of the Church; that we have always attended her Services whenever to do so was in our power; that we have led moral and exemplary lives; that we have received regularly the Holy Sacrament of Christ's Body and Blood? And have we not been made the children of God in Baptism, and, as such, inheritors

\* Acts iv. 12.

† St. Matt. xi. 28.

of the Kingdom of Heaven? Surely our salvation is certain, for the promises of God made to His Church will be fulfilled to us, who have always been strict members of the same.

To those who thus reason, I would distinctly say, that the promises of God will be fulfilled only to those who possess a living faith in His Beloved Son, and make Him their only hope of salvation. It is true that Baptism admits us to great privileges; is the means through which the most valuable spiritual gifts are bestowed upon us; and is regarded by the Church "as generally necessary to salvation." But Baptism will not of itself render us fit for Heaven. It makes us, indeed, heirs of eternal life; but, in doing so, only places us in the *way* which leadeth thereto. "I am the Way, and the Truth, and the Life," says the Saviour: "*no man cometh to the Father, but by ME.*" Baptism, then, by making us members of Christ, *places us in this way*, but does not carry us on our journey. It is for us to struggle on, and toil in the strength which God vouchsafes us; but our only *trust* must be in the merits of a crucified Saviour, not in our own righteousness.

There must be an *inward* Christian life, as well as an outward; a Religion of the heart and soul, as well as of the body; a life and a Religion which are based upon the continued exercise of humble, earnest, living faith. For by faith only can we possess those merits which, without faith, can never be made our own. Faith only can enable us to plead, when

summoned before the bar of God, the worthiness of His Son JESUS CHRIST, who gave His life a ransom for our souls. In Him only is our comfort; in Him only is our hope. His merits are our only plea for mercy; His Cross our only refuge and defence in the hour of death, and in the day of judgment. Of ourselves we can do nothing to deserve God's forgiveness; for Christ Himself tells us that when we have done all that is commanded us, we are still unprofitable servants, who have done no more than was our duty. And St. Paul also says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."\*

Do not, however, understand me as implying that it is a matter of but little importance, whether or not we attend the Services of the Church, and partake of the Lord's Supper. It is always of the deepest importance that we conform to the will of God, and obey, as far as lies in our power, the commandments which He has given us. But we must not glory in our obedience, however perfect it may be, or feel that we have the slightest claim to salvation on account of our works of righteousness. Faith in Christ alone can justify us; but works prove the existence of living faith in our hearts. The Church is our spiritual Guide while passing through the world; but the Church is not our Saviour. The Sacraments are means which God has given us in,

\* Eph. ii. 8, 9.

and through His Church, for perfecting ourselves in holiness, and obtaining remission of our sins; but they cannot of themselves impart either holiness or forgiveness. Their efficacy depends entirely on the state of mind in which they are received. *Without* repentance, faith, and love, they are nothing; but *with* these, they are effectual means of grace to the soul.

If we follow the guidance of the Church in a prayerful, penitential spirit, with faith in Christ, and love to God and man, we shall surely grow in grace while struggling through the world, and rejoice hereafter in the unending bliss of Heaven.

It is, therefore, of the utmost importance that we give earnest heed to the Church's teaching; for the Church is the Spouse of Christ, and is so intimately connected with Him, that we cannot render to Him an acceptable service, cannot love Him with all our heart and mind, and soul and strength, unless we reverence and obey the Church which He has left on earth to dispense the richest spiritual blessings to His people.\* But our salvation, I repeat, is of Him alone, and can only be obtained through true repentance of our sins, and faith in His all sufficient merits.

If we go to Him as wretched and miserable sin-

\* "There is, in ordinary, no way to Heaven but by serving God in the way which He hath commanded us by His Son, that is, in the way of the Church, which is His Body, of which He is the Prince and Head."—BISHOP TAYLOR, *on Repentance*, vol. ix. p. 258.

ners, acknowledging our corruption, and beseeching Him to receive and pardon us, we shall find "grace to help in time of need." His mercy is everlasting, and His love for His creatures infinite. "He desireth not the death of a sinner, but rather that he may turn from his wickedness and live." "Him that cometh unto Me I will in no wise cast out," are His own gracious words to His toiling and afflicted people. His Cross is ever before you; flee to it, and the refuge which you need shall be yours. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."\* And hearken still further to His own gracious words, as setting forth the love of God for His people. "God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."†

Cast aside, then, brethren, all thoughts of your own worthiness. Go to your Saviour confessing your sins, and imploring His mercy; go in humility and love; go in faith as did the poor leper in the Gospel, who cried in his anguish, "Lord, if Thou wilt, Thou canst make me clean;" and you shall receive the same gracious answer which filled his heart with gratitude and joy, "*I will; be thou clean.*" And when you have cast yourselves at the foot of His Cross in humble confidence in His merits, then seek Him still further in the Blessed Sacrament of His Own

\* St. John iii. 14, 15.

† St. John iii. 16.

Body and Blood; and you will derive grace and consolation from its reception, and be enabled to go in the strength of that holy Food even unto the Mount of God,\* the heavenly Jerusalem. For you will be, then, one indeed with Him who died for your sins; and where He is there will you be also; with Him while it pleases God to keep you in this world; with Him when life shall be ended, in His own glorious and eternal home.

\* 1 Kings xix. 8.



ST. JOHN XII. 21.

“ WOULD ye see JESUS ? Come, with prayer,  
And heart repentant, to His feet ;  
None who will rightly seek Him there,  
Shall fail His face of love to greet.

“ Would ye see JESUS ? Come, with faith  
And ‘ search ’ the Word His grace hath given  
For help and guidance, in the path  
That leads to His abode in Heav’n.

“ Would ye see JESUS ? Come, and lave  
In the Baptismal Waters blest ;  
Buried with Him in that sweet wave,  
His hand shall lead to shores of rest.

“ Would ye see JESUS ? Lo ! He stands  
Beside the Apostolic throne ;  
And grants, through those dear, outstretch’d hands,  
Grace to Confirm and Bless His own.

“ Would ye see JESUS ? Come and bow  
In faith, at His dread Altar’s side :  
For there He ever waiteth now,  
To feed the souls for whom He died.

“ Would ye see JESUS ? Day by day  
Let thought and converse be on high ;  
And hast’ning on the heavenward way,  
With JESUS live—with JESUS die.”

T. LYLE.

## VII.

# THE FAITH ONCE DELIVERED UNTO THE SAINTS.

“ But Thou hast made it sure  
By Thy dear promise to Thy Church and Bride,  
That Thou, on earth, would'st aye with her endure,  
Till earth to heaven be purified.

“ Thou art her only Spouse,  
Whose arm supports her, on whose faithful breast  
Her persecuted head she meekly bows,  
Sure pledge of her eternal rest.

“ Thou, her unerring Guide  
Stayest her fainting steps along the wild;  
Thy mark is on the bowers of lust and pride,  
That she may pass them undefiled.

“ Who then, uncall'd by Thee,  
Dare touch Thy Spouse, Thy very self below?  
Or who dare count him summoned worthily,  
Except Thine hand and seal he show?

“ Where can Thy seal be found,  
But on the chosen seed, from age to age,  
By Thine anointed heralds duly crown'd,  
As kings and priests Thy war to wage? ”

KEBLE.

## THE FAITH ONCE DELIVERED UNTO THE SAINTS.\*

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THE Apostle Paul calls the Church of Christ, "the pillar and ground of the Truth;" that is to say, the Witness, and Keeper, and Interpreter of the Truth committed to her by JESUS CHRIST.† Such then being

\* The substance of this Lecture was delivered by the Author on the Anniversary of the first services in the Parish of the Church of the Holy Cross, as a Sermon which was published by the Vestry of the Church. But as the question what the "Faith" is, and *who* is its Witness, Keeper, and Interpreter, is an important one, and evidently connected with the "Thorough Church System," the Author has deemed it advisable to embody the above-mentioned Sermon in this present work, having divested it of all local references.

† "They (preachers) shall in the first place be careful never to teach anything from the pulpit to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old or New Testament, and *collected out of that very doctrine by the Catholic Fathers and ancient Bishops.*"—*Canon of the Convocation of 1571.*

"By experience we all know, that the *first outward motive* leading men so to esteem of the Scripture (viz., as Divine), is the *authority of God's Church.* For when we know the whole Church of God hath that opinion of the Scripture, we judge it even of the first an impudent thing for any man bred and brought up in

the character and office of the Church, it is evident that she ought to exert a practical influence upon the belief and actions of all who are struggling through earth, in the hope of reaching hereafter those bright and eternal abodes, which are designed for the future dwelling place of the faithful soul.

The Church is to the toiling pilgrim as a bright beacon upon a hill, which casts its light upon surrounding objects, and reveals the dangers of the road over which he must pass. She is the Christian's pillar of cloud by day, and of fire by night; and if heeded and followed in faith and earnestness, will

the Church, to be of a contrary mind without cause."—HOOKER, *Eccl. Pol.*, Book III., Ch. viii. [14.]

"We reverently receive also the unanimous Tradition or Doctrine of the Church in all ages, which determines the meaning of the Holy Scripture, and makes it more clear and unquestionable in any point of Faith, wherein we can find it hath declared its sense. But we look upon this Tradition as nothing else but the Scripture unfolded; not a new thing, which is not in the Scripture; but the Scripture explained and made more evident. . . . For whatsoever was contrary to what the whole Church had received and held from the beginning, could not in reason be thought to be the meaning of that Scripture which was alleged to prove it. And, on the other side, the Church pretended to no more than to be a Witness of the received sense of the Scriptures; which were the bottom upon which they built this Faith."—BISHOP PATRICK, *on Tradition*.

"As the two tables of the Law were by God's command consigned to the Ark, so by His Divine Will the two Testaments are committed to the Church, who is the appointed Witness, Keeper, and Interpreter of Holy Writ, and is thence called by St. Paul, 'the Pillar and Ground of the Truth.'"—CHR. WORDSWORTH, *Theophilus Americanus*, p. 62.

lead him to holiness in this life, and never-ending glory in the life to come.

The Church advances no *new* doctrines; neither does she from time to time add new articles to the Creed which she already possesses, and then call upon us to receive them. She walks in the good old paths laid down by CHRIST and His Apostles, and from century to century calls upon her children to receive, and believe, and contend for, if necessary, "the Faith once delivered unto the saints."

The early Christians were examples of steadfastness in doctrine, to those who call themselves Christians at the present day. We read in the Acts of the Apostles that they "continued steadfastly in the Apostles' doctrine." They received only the truths, which were delivered to them by those whom CHRIST commissioned to preach His Gospel, and rule and govern His Church. They were not led away by strange doctrines, advanced by false teachers, who taught without authority. They were not influenced by mere human eloquence, or the love of change, or the desire to try the workings of some new religious system. They clung to the Church to which they belonged; they looked to her authorized teachers to preach to them the salvation offered through JESUS CHRIST, and instruct them in those fundamental truths, which He authorized His Apostles and their successors, to impart to His people unto the end of the world.

We, though living in an age removed by many

centuries from Apostolic times, have still in possession, "the Faith once delivered unto the saints;" for we are members of the very same Church for which our blessed Saviour came to earth and suffered and died; the very same Church which St. Paul and St. Peter, and the other Apostles planted and watered with their own blood, is still in our midst; and is now to us, what she was in the very days of her Divine Founder, the Witness and Keeper of the Truth; and still proclaims to us "the Faith once delivered unto the saints." The doctrines which our Lord and His Apostles taught as necessary to salvation, are still taught by the Church in all their original purity. We are still required to receive the doctrines of the Holy Trinity, the Incarnation of God's own Eternal Son, the Atonement, which was made upon the Cross—which from that moment became the Holy Cross of Calvary—the actual living Presence of the Holy Ghost in the Church, and in the hearts of the regenerate. These truths we must believe and receive in an humble and child-like spirit; not because we may, or may not, be able to comprehend them, and discern their practical bearing upon our eternal happiness; but because GOD in the first instance revealed them to His Church; and because they have been handed down to us by the Church in all their original integrity as Articles of Faith, necessary to salvation. We are not, however, bound to receive these doctrines as Articles of Faith, simply because we think that we can find them in

the Bible;\* but because we are taught them by the Church, the "Church of the living God, the pillar and ground of the Truth." We do not wish to be understood as saying that the Church has authority to impose whatever meaning she pleases upon the truths contained in the Bible; but that she comes to us as a living and unimpeachable Witness, and gives her testimony, as to the manner in which the Bible has been interpreted from the very beginning of Christianity; and as to what doctrines have been always regarded as necessary to salvation.

The Church is older than the Bible—we mean of course that portion of it which proclaims the new dispensation of grace and mercy—and her Apostles and teachers preached the truth as it is in JESUS, and made known the doctrines of salvation, before any part of the New Testament was written. And when its blessed pages were sent forth to guide and comfort the servants of God, they were committed to the Church, having been written by those who were the inspired teachers of the Church. The Church then in the first instance proclaimed the doctrines necessary to salvation; and the Scriptures were written and sent forth to confirm the teachings of that Church, and to be the means under God of handing

\* "It is *sufficient prescription* against anything which can be *alleged* out of Scripture, that if it *appear contrary to the sense of the Catholic Church from the beginning*, it ought not to be looked upon as the *true meaning of Scripture*."—BISHOP STILLINGFLEET, *Rational Account*, ii. p. 58.



down the sacred truths of His Religion, pure and undefiled, to the end of the world.

To us at the present day, God has given both His Bible and His Church, for the Bible is the constitution of the Church; and as surely as we attempt to separate them, so surely shall we be liable to fall into the grossest errors. Though the Church places the Bible within the reach of all her children, it is not done with the view that we may judge for ourselves as to what we are to believe, and what we must reject; but while giving us the Word of God to study and delight in, bears witness also, at the same time as to the manner in which it always has been and ought to be, interpreted by the faithful servants of God.

When Philip, the Deacon, was led by the Spirit to join himself to the Ethiopian eunuch, who was sitting in his chariot reading Esaias the Prophet, his very first question was, "Understandest thou what thou readest?" And the answer was promptly given, "How can I except some man should guide me?" And had Christians continued to act in this spirit, how much error, and heresy, and schism would have been spared the Church in after ages. But the same spirit which prompted the progenitors of the human race to eat of the forbidden fruit, gained influence in the Church, and men began to act upon their own judgment, and to interpret the Scriptures according to their own individual notions.\* The consequence

\* "We may not listen to our own private independent reason, but, first and above all, Holy Scripture, as Received, Guarded,

has been that thousands who ought now to be laboring in the Church, and walking in the way thereof, which JESUS CHRIST has so plainly indicated both by precept and example, are now strangers to the Church, nay, even enemies, wandering in the paths of heresy and schism, and hearkening to the arrogant and presumptuous precepts of self-constituted teachers, rather than to those who have been commissioned by God to proclaim and interpret the immutable truths contained in His Holy Word.

How many systems of religion, differing from one another in their most important features, are professedly drawn from, and based upon, the Bible, the Word of GOD! Can all be in the right? Can all point out the true road to Heaven? Can the great GOD, who never changes, be the Author of a book which teaches some to deny to infants the blessings of Baptism, distinctly promised by the Church—which promise is falsified when the doctrine is denied—and others to give them; some to ignore entirely the Sacraments, and others to regard them as true and effectual means of grace; some to believe in universal salvation, and others to regard salvation

and Interpreted by the Catholic Church from the beginning, 'according to the proportion of faith,' is the Rule to which all teaching of individuals is to be referred, and *against* which no one is to be heard; no, not even 'an angel from Heaven;' and next subordinately, and by the way of confirmation and explanation, the consent of the Church herself, speaking in her public Expositions, Creeds, Councils, Liturgies, Confessions, and writings of her ancient Bishops and Doctors, is to be regarded."—CH. WORDSWORTH, *Theophilus Americanus*, p. 79.

as belonging only to the faithful; some to deny the divinity of JESUS CHRIST, and the personality of the Holy Spirit, and others to receive, in all its fulness, the doctrine of the Trinity? Surely GOD cannot contradict Himself; and yet the most opposite doctrines are professedly drawn from the teaching of His own Word! What inference, then, are we to draw from these facts? Either that the Bible is not the Word of GOD or that we need some other interpreter besides our own unaided reason and judgment to make plain to us its teachings. If we are unwilling to admit the former, we can only save ourselves from falling into error by hearkening to the voice of the Church of Christ, which ever has been, and always will be, the Witness and Keeper of the Truth.

But suppose there are those who persist in saying, We reject the teaching of the Church altogether, and believe the doctrines of the Trinity, Incarnation, Atonement, and all others which are generally regarded as fundamental doctrines, because they are revealed to us in God's Word. Now, as far as they themselves are concerned, this may perhaps be well enough; for as long as their belief corresponds with the belief of the Church, it is not of vital importance whether they are guided by the Church's interpretation of Scripture or their own. But let them look at their neighbors. These also reject the authority of the Church, and appeal directly to the Bible; but these do not understand the Bible as do the others; and the doctrines which the former find there, and

deem necessary to salvation, the latter do not find there at all. Now, who is to judge between them? Who is to decide which holds the Truth, and which has fallen into error? The former contend for the doctrine of the Trinity, and find texts enough, as they imagine, to sustain them in their belief; but those who reject this doctrine will tell them that these passages are all interpolations, and consequently uninspired. And then how is the infidel to be met, who asserts that the Bible is full of passages which were never written by the authors of the different books, but which crept in in after years. There is but one way to avoid these difficulties. The Church must be regarded as the Witness and Keeper of the Truth; as having handed down the Bible to us from the earliest ages, as free from all interpolations, and as giving us at the same time the true interpretation of all the passages contained therein. Those who reject the teaching of the Church cannot meet the arguments of either the infidel or the heretic. They can only date their possession of the Bible from the time when they took their origin as distinct sects, a period of but little more than three hundred years. And when they took the Bible from the Church, they failed to take with it that holy Interpreter which God, in giving the Bible to the world, designed should ever accompany it.

The Church then is our teacher. She gives us Creeds and Prayers of Apostolic use and times; and she points us to the Bible which God has committed

to her keeping, to convince us that they have the approval of Him who commissioned her to preach His Gospel to the world.

If, then, we would hold "the Faith once delivered unto the saints" in all its original purity, we must give earnest heed unto the teachings of the Church, which tells us what this Faith is. See the present distracted state of the Christian world, the evident result of the rejection of the Church's teaching, and the attempt to interpret the doctrines of Holy Scripture independently of, and in opposition to that teaching. We have the nature and attributes of God plainly set before us; man's duty to his Creator, and fellow beings; the future accountability of the soul, and the terms on which salvation must be obtained. We are also plainly directed how to serve God faithfully in this present world; and what means of grace we are to employ to aid us in our efforts to lead a life of holiness, and Christian devotion. All these things the Church teaches us by means of her Ancient Creeds and Formularies; and then in order that we may have no reason to doubt her authority, or the correctness of her teaching, points us to the Word of God, and bids us see how she is sustained by it, in every doctrine, which she imposes upon her members as an Article of Faith.

But do all who call themselves Christians, receive in faith and humility, the truths which God has commissioned His Church to proclaim to the world? Mark the contentions and errors which prevail among those, who by their own acts have placed

themselves without the pale of the Church. Torn and distracted by numberless differences of opinion; cut up into numerous sects and societies, they are like rudderless ships on the tempestuous ocean. One sect is perhaps carried away by wild fancies in regard to absolute decrees; another entertains the most extravagant ideas in reference to universal salvation; another so exalts the freedom of the human will, as to leave nothing for the grace of God to accomplish; another makes Baptism by immersion the sum and substance of all religion, and maintains that no other mode of administering Baptism is valid; another is disposed to do away with all the appointed means of grace, which God has given in mercy to our weakness and insufficiency; and all unite in crying out in their misguided zeal, Down with the Church! Down with the Ministry of the Church! Down with the Sacraments as administered by the Church!

You, brethren, have placed yourselves under the guidance of that Church, which, eighteen centuries ago, the Lord of Heaven and earth planted and left as a legacy to His people. You profess to receive and hold "the Faith once delivered unto the saints;" the Faith for which Apostles lived and died; and for which holy men in all ages and countries, have shed their blood. A heavy responsibility is resting upon you, to keep that Faith pure, and undefiled by human opinions and human fancies. Men have at all periods advanced their own doctrines, and have sought to induce others to follow their teaching: and we confess, with sorrow, that their efforts to

place human authority and human laws above Divine authority and the laws of God, have, in many instances, been crowned with success. The proofs of this assertion are all around us. We daily behold new societies and new religious organizations; and hear of new doctrines—as for example, that blasphemous dogma of the Immaculate Conception, of the Romish Church—and new forms or modes of worship; while the old paths in which the apostles and sainted martyrs loved to walk, are by many entirely ignored and deserted. And such is the spirit of the present age, that heresy and schism are regarded by many who are within the true fold of Christ's Church, with favor and complacency; while those who in their love and devotion to "the Faith once delivered unto the saints," set their faces against novelties, in earnest efforts in restoration of pure and Primitive usages, and the encroachments of error, are looked upon as wanting in Christian Charity, as narrow-minded and bigoted, and as sympathizing with the corruptions and eccentricities of the Church of Rome.

But is there even an appearance of justice in such charges? Is it charity to connive at the errors of our brethren, and seek to palliate their disobedience to the laws of God? Is it charity for us to leave the paths in which God has bid us walk, in order to countenance and encourage those who either wilfully or ignorantly have strayed therefrom? Was St. Paul wanting in charity when he warned his converts against hearkening to false teachers, whom he com-

pared to "grievous wolves, who should enter in, not sparing the flock?" Or is our own incomparable and, I trust, immutable, Prayer Book uncharitable, when it teaches us to pray—"from all heresy and schism, good Lord, deliver us?" Charity is love; and it is surely the part of love, not to follow our brethren into error, or to act towards them as if we deemed their errors of no consequence, and therefore excusable; but to point out to them, kindly and affectionately, their faults in doctrine, and seek by every means to lead them back into the paths which God has laid down for His people, to guide them safely through this life, and conduct them finally to the eternal joys of His own glorious kingdom.

See to it then, brethren, that your way through life is upon that path which allows of no turning from its plainly indicated course. Let the Word of God be your guide, your beacon, and only source of hope and encouragement on your heavenward pilgrimage; and the Church of Christ your Divine Instructor, to interpret and make plain to you the truths and precepts of Holy Writ. Let others take what paths they may; let them spurn the authority of the Church; let them attempt to lower the dignity of the Sacraments, and deny their efficacy; let them forsake the Ceremonies and the Ritual, which have descended to us from Apostolic times; and ignore the Ministry which our Lord Himself established, and commanded to be perpetuated to the end of the world; their attempts to crush, and their insolent and ignorant repudiation, will never prosper, for we



are told, and are comforted by the promise, that the "gates of hell shall not prevail" against the Church. Let our efforts be always to hold, and cherish, and, if necessary, with our life to "contend earnestly for the Faith once delivered unto the saints."

We want no novelties of only three hundred years' growth! We want no changes. We are content to receive and be guided by the Church, as it was when the foot-prints of the Apostles, and their immediate successors, were still fresh upon the earth; as it was when presented to us by the Reformers of England, after they had purified it from the corruptions of Romanism, and restored it to its original beauty and holiness, by retaining whatever was Primitive and Catholic, and rejecting all that was recent and Romish.

Let us then give diligence to obey and follow the spiritual Guide which God has given us, while passing through the world. She will lead us in the paths of truth and holiness; and comfort and succor us, while passing through this mortal life. She points us to the Saviour who died for the sins of His people. She bids us cast ourselves in faith at the foot of His blood-stained Cross. She assures us of the forgiveness of all our sins, if we seek it in humility and penitence from Him who is our advocate with God the Father. And she offers us heavenly strength and grace in the faithful reception of the Blessed Sacraments, which God has commissioned her to dispense to those who seek for holiness within her bosom.

We do not wish to place the Church before the

Saviour. We do, and we trust always shall, maintain that justification is only to be obtained by faith in JESUS CHRIST. But if we love Him, and would be loved by Him, we must love and reverence His Church, which was dearer to Him than His own life; which is now His cherished Spouse, and as such, the spiritual mother of all His children.\* He has left His earthly home, to resume the glory which was His in Heaven, from all eternity; but He has left His Church behind Him; and the same instructions which He gave in the streets of Jerusalem, and throughout all the land of Palestine, He now gives through His Church, which He has established for the purpose of leading His elect through the temptations of the world to the gates of the celestial city. Let us then seek our home in the bosom of His Holy Church. Let us live there as God's children; as loving, humble, penitent, and zealous Christians. Let JESUS CHRIST be our all in all; His Cross our hope, and crown of rejoicing. And when our earthly trials shall be ended; when temptations shall cease forever to assail us, and doubts and fears to harass

\* "Is it a small offence to despise the Church of God? 'My son, keep thy father's commandment,' saith Solomon, 'and forget not thy mother's instruction: bind them both always about thine heart.' (Prov. vi. 20.) It doth not stand with the duty which we owe to our Heavenly Father, that to the ordinances of our Mother the Church we should show ourselves disobedient. Let us not say we keep the commandments of the one, when we break the law of the other: for *unless we observe both, we obey neither.*"—HOOKER, *Eccl. Pol.*, Book III., ch. ix. [3.]

us, we shall pass in joy and exultation from the Church militant here, to the Church triumphant in Heaven, where labor shall give place to perfect rest, and trials and afflictions to the eternal glories of God's Holy Presence.

## VIII.

### REVERENT BEHAVIOR IN CHURCH.

“The glory of the Lord came into the house by the way of the gate,  
whose prospect is toward the East.”

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“Unto the East we turn, to which belong  
More than the heart divines, or eye descries;  
There is the Altar which our life supplies.  
The voice is silent, lest it should do wrong  
To things which are too high for mortal tongue.  
The Heavens are looking on with wondering eyes,  
And Angel faces crowd the o’erhanging skies.  
Shall men unheeding to the Temple throng  
Where God is present? Watchful evermore,  
Let calm obeisance at Thine Altar wait,  
And lowly-bowing Reverence keep the door  
Of our dull hearts; that there we may be brought  
To the society of holy thought,  
Revering God, to man compassionate.”

THE CATHEDRAL.

## REVERENT BEHAVIOR IN CHURCH.

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MY object in the preceding Lectures has been to show that in carrying out the discipline of the Church in this parish, I have only acted in accordance with the Rubrics and Canons of that branch of the Holy Catholic Church to which I belong. In setting before you, and explaining my reasons for performing what I conscientiously deem to be my duty, I do not wish to be regarded as setting myself up in judgment against those who differ from me in their manner of carrying out the requirements of the Church; I have simply stated certain facts, and set before you the grounds on which my convictions of duty are based, making a few obvious deductions therefrom. I now leave with you to decide, whether or not in carrying out my principles, I am acting consistently as a Priest of the Church of Christ in these United States. I have a few words, however, to say to you this evening on reverential behavior in the Church, and then this Course of Lectures will be concluded.

The Church building is emphatically the House

of God. There are the devout prayers of His people sent up to Heaven; there are poured forth the longings and confessions of contrite hearts; there are the words of praise and thanksgiving uttered. There is the infant soul first brought into covenant with its Maker, and the gift of the Holy Spirit imparted through the pouring on of the Baptismal Stream; there is the hungry and weary soul fed and strengthened, through the faithful reception of the Body and Blood of the Blessed Redeemer. There also is the Divine commission given to feed the lambs and sheep of the Saviour's flock, and to exercise the offices and authority of Bishops, Priests, and Deacons in the Church of Christ. In view of these things the Church must evidently be regarded as Holy. It is also Holy, because the Presence of God continually fills it: for the promise was made by the Saviour's own lips, "Where two or three are gathered together in My Name there am I in the midst of them;" and as long as those blessed words remain on record, "Lo I am with you always even unto the end of the world," we may confidently believe that the House which is consecrated to God, and set apart for Prayer and the administration of the Sacraments which He Himself has instituted and commanded to be received, will ever be full of His glorious and most holy Presence.

Bear this, brethren, at all times fully in mind; and also remember that in every act of devotion which you may perform, no matter how trivial or unimportant it may appear to others, you testify your

obedience unto God, and acknowledge Him as your sovereign Lord. Do what your hearts prompt, without fear of subjecting yourselves to the charge of formalism; for this you can easily disprove, by throwing into the observance of every form, an earnestness and zeal which will manifest your sincerity, and raise you above suspicion. But see to it first, that your hearts are temples of piety and true devotion to God's service; otherwise all outward acts of reverence and worship will only be the garnishing and ornamenting of unclean sepulchres. The crying evil of the present generation is want of reverence for sacred things. The Church, the House of God, is by many regarded only as an ordinary building, and is oftener used as a convenient place for meeting and discussing the different topics of the day, than as a House of Prayer.

Our danger then lies not in our falling into superstition, from the multiplication of forms, but in our growing disposition to disregard *all* forms. We fear the remarks of those around us, and often on this account leave undone many things which our consciences direct us to perform. Outward decorum in God's House is a subject which is little thought of. And therefore, it is, that in all our Churches, so many are seen who refuse even to bow the knee, in token of respect for the majesty and glory of Him who is Lord of all things in Heaven and earth; and who seem to take no part whatever in the Services which are offered to God. In speaking thus I do not mean to censure my own congregation, for it is



a source of joy to me to be able to say to you, brethren, that there is great attention paid on your part to outward behavior in God's House. Still there is room for improvement, and, therefore, I wish to set before you, in as few words as possible, the manner in which the true Churchman should conduct himself from the time of his entering God's Holy Temple, until he leaves it.

Remember always, brethren, that the Church is God's House, and therefore is a holy place. Do not enter it in a hasty or thoughtless manner; but reverently, and slowly; and without stopping to converse with any one, go quietly to your seat—where you should immediately kneel down, and ask God's blessing and assistance, in the Service in which you are about to engage. Endeavor to be always in your place before the Service begins; if there are some minutes to spare before the Priest enters, spend them in holy meditation, or in reading your Bibles or Prayer Books, and not in looking around you, or in thinking upon things which belong only to this world. I need not say that the hat should always be removed upon entering the Porch, and should never be put on, on leaving the Church, until you have passed through the very outermost door of the sacred edifice.

Unless you are prevented by some bodily infirmity, you should always stand in praise, and kneel in prayer; and occupy the sitting posture only while listening attentively to the reading of the Lessons, and the preaching of God's Word. If you can sing,

it is your duty always to take part in the music, and to do it heartily and earnestly.

It is a good and wholesome custom, and one which is enjoined upon the people of the Church of England by special Canon, always to bow the head at the sacred name of JESUS whether heard or uttered. And this is done, that we may testify to the world as often as we use the name of His humanity, that we believe Him to be Co-eternal and Con-substantial with the Father, and as such, God over all, blessed forever. The Canon which requires this act of reverence is as follows: "And likewise, when in time of Divine Service the LORD JESUS shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord JESUS CHRIST, the true Eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of mankind for this life, and the Life to come are fully and wholly comprised." And besides serving the purpose of honoring God, and calling to mind the power and great glory of His Son, the due observance of this custom will be productive of a lesser result; for its oft recurrence will have a tendency to recall our attention, and prevent our being overcome by that listlessness which in spite of our efforts, often steals over us while engaged in the Services of God's sanctuary. I am aware that the observance of this custom is by many objected to; but everything

which is good has its opponents. I have not time at present to enter into any extended argument upon this point; but I cannot dismiss this part of my Lecture without quoting the speech of Sir Edward Dering upon this question. During the prevalence of Puritan principles in England, a resolution was passed by the House of Commons, "that the Communion Table should be removed from its place, the rails around it pulled down, the Chancel levelled, and that no man in the realm should bow at the Name of JESUS." Sir Edward Dering opposed the decree with much feeling.

"Hear me," said he, "with patience, and refute me with reason. Your command is, that all corporal bowing at the name of JESUS shall be henceforth forborne. The theme we are now upon, is a sad point. I pray you, consider severely on it. You know that there is no other Name under Heaven given among men, whereby we must be saved. You know that this is a Name above every name. His Name is as ointment poured forth; it is the carol of His own Spouse. This Name is by a Father styled, honey to the mouth, music to the ear, joy to the heart. This—it is the sweetest and the fullest of all the names and attributes of God—God my Saviour. If Christ were not our JESUS, Heaven were then our envy, which is now our blessed hope. And must I, sir, hereafter, do no exterior reverence, none at all to God my Saviour, at the mention of His saving name, JESUS? Why, sir, *not* to do it—to *omit* it—to leave it *undone*—is questionable—is controvertible—

is at least a moot point in divinity. But to *deny* it, to *forbid* it to be done! take heed, sir; God will never own you if you forbid His honor. Truly, sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and, therefore, I take leave and liberty to give you my settled resolution—I *may*—I *must*—I **WILL** do bodily reverence to my Saviour, at the mention of His saving Name—JESUS. Mr. Speaker, I shall never be frightened from this, with that fond and shallow argument, ‘Oh, you make an idol of a name.’ I beseech you, sir, reduce this dainty species of new idolatry under its proper head, the Second Commandment, if you can; paint me a voice; make a sound visible if you can. When you have taught mine ears to see and mine eyes to hear, I may then perhaps understand this subtle argument. Was it ever heard before that any man, of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed, sir, and let us all take heed whither we are going. If Christ be JESUS, if JESUS be God, all reverence, exterior as well as interior, is too little for Him. In one word—certainly, sir—I shall never obey your order—so long as I have a head or an eye to lift to Heaven.”

These are certainly the words of one in earnest: and yet a sacred custom, the puritanical and schismatical attempt to destroy which, called forth such burning eloquence, has now been voluntarily abandoned by many who have experienced the salvation which the utterance of that holy Name calls to our

minds. Shall not this custom, brethren, be restored among us?

But to return to the order of Worship. When the Holy Gospel for the day is announced, you should at once rise in your place, so that there may be no confusion when you begin to sing "Glory be to Thee, O Lord." The general custom is not to rise until the Gloria is commenced; but this is wrong; the congregation should always rise at the word "Gospel." After the sermon is ended, and the Offertory and the Prayer for "the whole state of Christ's Church Militant" concluded, if you do not intend to commune you may retire reverently and quietly, or you may remain and engage in the Communion Office, and employ yourself in devotion while others are communing. When you kneel at the Altar, do not receive the Consecrated Bread between your fingers, but in the palm of the right hand. The Rubric directs the Bread to be delivered into the hands of the people: this is to prevent crumbs from falling to the ground. Do not receive the Holy Communion with the glove on, for this is irreverent. When Moses approached the burning bush, God said to him "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground:" how much rather, then, should the hand be uncovered when reached forth to receive the holiest of all Mysteries.

When the Communion Service is ended, do not rise from your knees until all that remains of the Consecrated Elements is consumed, and the Priest is ready to leave the Chancel. If you are called to

assist in consuming, receive both the Bread and the Cup kneeling; for it is still the Sacrament of Christ's Body and Blood. The Benediction should always be received by the people kneeling. While you are leaving the Church, avoid all conversation, and endeavor to keep before your minds as long as possible, the great benefits and blessings of which you have been made partakers through the Sacrament which you have received.

These are a few simple rules, by observing which you may always act with reverence in God's House of Prayer. Remember that nothing is insignificant or trifling when connected with the all-important service of God, and that whatever is done with a view to promote His honor and glory is acceptable to Him. Order is Heaven's first law; and decency is at all times necessary in the worship of Him who is Lord of all things, and who put it into the heart of an Apostle to write to His Church throughout all the world: "Let all things be done decently, and in order."

My labors in reference to this Course of Lectures are now ended. I have endeavored to set before you clearly, faithfully, prayerfully, the duties which God, speaking through His Church, has bid us diligently perform. And I have urged upon you the constant use of the various means of grace—the Daily Service, the Holy Days, the Weekly Eucharist—which God has given us in and through His Church to cheer us on our pilgrimage, and strengthen and

refresh us as we journey through this wilderness of sin. I do not claim to have advanced anything new or original in these Lectures; I have been content to travel in the path which has been well beaten and made plain by the footsteps of divines who, having finished their course in faith, do now rest from their labors. In gleaning from the rich stores which they have left as a legacy to the Church which they served on earth, I have labored to present the subjects to which I have called your attention, clearly and forcibly, and with such simplicity, that the lambs of my flock, as well as those of mature age, may understand what the Church requires at their hands. I have set the Church before you in all her beauty and perfection, clothed with the glorious garments which the Bridegroom has placed upon her, and crowned with the glittering diadem of the approval of the King of kings and Lord of lords. Follow her voice and she will lead you to holiness, to love, to peace, to Heaven; for she tells you of a Saviour's Death and Passion; she calls you to repentance and obedience; she proclaims to you the pardoning mercy of your God, as bestowed through the Merits of His Beloved Son; she points you to the Cross, and bids you cast yourselves in lowliness and contrition beneath its overshadowing arms, and gaze with earnest hope upon the crown of life which to the eye of faith is ever shining in the heavens, far above the clouds of sin and sorrow and corruption which surround the soul on earth. Remember, brethren, that for every truth of God's Word you hear, yet do not

heed; for every duty which you know, yet do not perform; for every means of grace and help to holiness which are offered, but refused; you will have to give a strict account thereof at the Day of final reckoning. If you turn from the Truth, and the full and thorough performance of your duty wilfully and deliberately, you turn also from the path of salvation in which God Himself has placed you, and pronounce, by your own actions, the sentence on yourselves, that you are unworthy of Eternal Life. The greater your privileges, the greater is your responsibility. To whom much is given, of them shall much be required. The more numerous your helps to holiness in this life, the more abundant should be those works of righteousness, those acts of obedience, those proofs of love and devotion, which, though they cannot justify the sinner in God's sight, follow the soul from earth to Heaven, and are witnesses of its faith, in the realms of glory. Work, then, while it is called to-day; for you know not when the night cometh. Be steadfast, be earnest, be zealous, be humble; improve the numerous privileges which surround you; prize the manifold blessings which God has vouchsafed you through His Holy Church; value her Services; daily let your prayers and praises ascend from within her sacred walls to the Throne of Grace. Meditate upon the virtues of the Saints of old, and on bended knee amid God's faithful people, pray for grace to follow their blessed examples. Be frequent guests at God's Holy Table, and in faith and love and sorrow for past sins, receive



the pledges of a Saviour's love, the Bread the Body, and the Wine the Blood of Him who calls the weary, wandering sinner to a home and resting-place within His Wounded Side. Thus will your course through life be onward; onward in peace and hope to the confines of this life; onward in joyous triumph when life is ended, to the mansions where the "faithful unto death" shall wear, throughout eternity, the never-fading crown of Life.

# ANCIENT CHURCH HYMNS.\*

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## FOR ADVENT.

*Conditor alme siderum.*

“CREATOR of the stars of night,  
Thy people's everlasting light,  
JESU, Redeemer, save us all,  
And hear Thy servants when they call.

“Thou, grieving that the ancient curse  
Should doom to death an universe,  
Hast found the med'cine, full of grace,  
To save and heal a ruin'd race.

“Thou cam'st, the Bridegroom of the Bride,  
As drew the world to evening tide;  
Proceeding from a Virgin shrine,  
The spotless Victim all divine.

“At whose dread Name, Majestic now,  
All knees must bend, all hearts must bow;  
And things celestial Thee shall own,  
And things terrestrial, Lord alone.

\* These hymns, with the exception of the one for Good Friday and the piece entitled The Church Bells, which were written by the Author, are from the HYMNAL NOTED and of very great Antiquity in the Catholic Church. “The Reformers of the English Church, it is well known, desired that these Hymns should be translated, as well as other portions of the old Prayer Books.”

“O Thou Whose coming is with dread  
To judge and doom the quick and dead,  
Preserve us, while we dwell below  
From ev’ry insult of the foe.

“To Him, Who comes the world to free,  
To God the Son, all glory be :  
To God the Father, as is meet,  
To God the blessed Paraclete. AMEN.”

## FOR CHRISTMAS DAY.

*A solis ortus Cardine.*

“FROM lands that see the sun arise,  
To earth’s remotest boundaries,  
The Virgin-born to-day we sing,  
The Son of Mary, Christ the King.

“Blest Author of this earthly frame,  
To take a servant’s form He came,  
That liberating flesh by flesh,  
Whom He had made might live afresh.

“In that chaste parent’s holy womb  
Celestial grace hath found its home :  
And she, as earthly bride unknown,  
Yet calls that Offspring blest her own :

“The mansion of the modest breast  
Becomes a shrine where God shall rest :  
The pure and undefiled one  
Conceived in her womb The Son.

“That Son, that Royal Son she bore,  
Whom Gabriel’s voice had told afore :  
Whom, in His Mother yet conceal’d,  
The Infant Baptist had reveal’d.

“The manger and the straw He bore,  
The cradle did He not abhor :

By milk in infant portions fed,  
Who gives e'en fowls their daily bread.

"The Heav'nly chorus fill'd the sky,  
The Angels sang to God on high,  
What time to shepherds, watching lone,  
They made Creation's Shepherd known.

"For this Thine Advent glory be,  
O JESU, Virgin-born, to Thee!  
With Father, and with Holy Ghost,  
From men and from the Heav'nly Host."

## FOR EPIPHANY.

*Jesu dulcis memoria.*

"JESU!—The very thought is sweet!  
In that dear Name all heart-joys meet:  
But sweeter than the honey far  
The glimpses of His Presence are.

"No word is sung more sweet than this:  
No name is heard more full of bliss:  
No thought brings sweeter comfort nigh,  
Than JESUS, Son of God Most High.

"JESU! the hope of souls forlorn!  
How good to them for sin that mourn!  
To them that seek Thee, oh how kind!  
But what art Thou to them that find?

"No tongue of mortal can express,  
No letters write its blessedness:  
Alone who hath Thee in his heart  
Knows, love of JESUS! what thou art!

"O JESU! King of wondrous might!  
O Victor, glorious from the fight!  
Sweetness that may not be express'd,  
And altogether loveliest!

“Remain with us, O Lord, to-day :  
In every heart Thy grace display :  
That, now the shades of night are fled,  
On Thee our spirits may be fed.

“All honor, laud, and glory be,  
O JESU, Virgin-born, to Thee !  
All glory, as is ever meet,  
To Father and to Paraclete. AMEN.”

## FOR LENT.

*Audi, benigne Conditor.*

“O MAKER of the world, give ear !  
Accept the prayer, and own the tear,  
Toward Thy seat of mercy sent  
In this most holy Fast of Lent.

“Each heart is manifest to Thee :  
Thou knowest our infirmity :  
Forgive Thou then each soul that fain  
Would seek to Thee, and turn again.

“Our sins are manifold and sore ;  
But pardon them that sin deplore ;  
And, for Thy Name’s sake, make each soul  
That feels and owns its languor whole.

“So mortify we every sense  
By grace of outward abstinence,  
That from each stain and spot of sin  
The soul may keep her fast within.

“Grant, O thou Blessed Trinity,  
Grant, O Essential Unity,  
That this our fast of forty days  
May work our profit, and Thy praise ! AMEN.”

## FOR HOLY WEEK.

*Pange, lingua, gloriosi Prælium.*

“SING, my tongue, the glorious battle  
With completed victory rife:  
And above the Cross's trophy,  
Tell the triumph of the strife:  
How the world's Redeemer conquer'd  
By surrendering of His Life.

“God his Maker, sorely grieving  
That the first-made Adam fell,  
When he ate the fruit of sorrow,  
Whose reward was death and hell,  
Noted then this wood, the ruin  
Of the ancient wood to quell.

“For the work of our salvation  
Needs would have his order so;  
And the multifform deceiver's  
Art by art would overthrow,  
And from thence would bring the med'cine  
Whence the insult of the Foe.

“Wherefore, when the sacred fulness  
Of th' appointed time was come,  
This world's Maker left His Father,  
Sent the Heav'nly Mansion from,  
And proceeded, God Incarnate,  
Of the Virgin's holy womb.

“To the Trinity be glory  
Everlasting, as is meet:  
Equal to the Father, equal  
To the Son and Paraclete;  
Trinal Unity, Whose praises  
All created things repeat. AMEN.”

## FOR GOOD FRIDAY.

STOOD His mother, sad and tearful,  
Near the Cross, in sorrow fearful,  
While upon it Jesus hung;  
Saw she there her Saviour dying,  
Heard His groans and heavy sighing,  
And her heart with grief was wrung.

He the sins of earth was bearing,  
Garments stained with blood was wearing,  
Pierced His Hands, and Side, and Feet;  
And by every wound He calls us,  
Though our load of sin appals us,  
Suppliants at His mercy's seat.

By Thy Cross, Lord, we implore Thee,  
Hear us while our souls adore Thee,  
Hearken to our humble prayer:  
Fill us with Thy Heavenly blessing,  
See our hearts Thy might confessing,  
Guard us with Thy watchful care.

And, when all our griefs are ended,  
May we see Thee, Lord, ascended  
High among the Glorious Three;  
May we, clothed in robes of whiteness,  
Crowned with diadems of brightness,  
Dwell eternally with Thee.

J. P. H.

## FOR EASTER DAY.

*Ad Cœnam Agni providi.*

"THE Lamb's high banquet we await,  
In snow-white robes of royal state:  
And now, the Red Sea's channel past,  
To Christ our Prince we sing at last.

"Upon the Altar of the Cross  
His Body hath redeem'd our loss:  
And tasting of His roseate Blood,  
Our life is hid with Him in God.

"That Paschal Eve God's Arm was bared:  
The devastating Angel spared:  
By strength of hand our hosts went free  
From Pharaoh's ruthless tyranny.

"Now Christ, our Paschal Lamb, is slain,  
The Lamb of God That knows no stain;  
The true Oblation offer'd here,  
Our own unleaven'd bread sincere.

"O Thou, from Whom Hell's monarch flies,  
O great, O very Sacrifice,  
Thy captive people are set free,  
And endless life restor'd in Thee!

"For Christ, arising from the dead,  
From conquer'd hell victorious sped:  
And thrust the Tyrant down to chains,  
And Paradise for man regains.

"To Thee Who, dead, again dost live,  
All glory, Lord, Thy people give;  
All glory, as is ever meet,  
To Father and to Paraclete. AMEN."

## FOR ASCENSION DAY.

*Eterne Rex altissime.*

"ETERNAL MONARCH, King Most High,  
Whose Blood hath brought Redemption nigh,  
By whom the death of Death was wrought,  
And conqu'ring Grace's battle fought:

"Ascending to the Throne of might,  
And seated at the Father's right,  
All power in Heav'n is JESU's own,  
That here His Manhood had not known.



"That so, in Nature's triple frame,  
Each heavenly and each earthly name,  
And things in Hell's abyss abhorr'd,  
May bend the knee and own Him Lord.

"Yea, angels tremble when they see  
How changed is our humanity;  
That Flesh hath purg'd what flesh had stain'd,  
And God, the Flesh of God, hath reign'd.

"Be Thou our Joy and Thou our Guard,  
Who art to be our great Reward:  
Our glory and our boast in Thee  
Forever and forever be!

"All glory, Lord, to Thee we pay,  
Ascending o'er the stars to-day;  
All glory, as is ever meet,  
To Father and to Paraclete. AMEN."

## FOR WHITSUNDAY.

*Beata nobis gaudia.*

"BLEST joys for mighty wonders wrought  
The year's revolving orb has brought,  
What time the Holy Ghost in flame  
Upon the Lord's Disciples came.

"The quivering fire their heads bedewed,  
In cloven tongues' similitude,  
That eloquent their words might be,  
And fervid all their charity.

"In varying tongues the Lord they praised;  
The gathering peoples stood amazed;  
And whom the Comforter Divine  
Inspired, they mocked, as full of wine.

"These things were done in type to-day,  
When Eastertide had worn away,  
The number told which once set free  
The captive at the Jubilee.

"Thy servants, falling on their face,  
Beseech Thy mercy, God of grace,  
To send us, from Thy Heavenly seat,  
The blessings of the Paraclete.

"To God the Father, God the Son,  
And God the Spirit, praise be done:  
And Christ the Saviour on us send  
The Spirit's Gift, world without end. AMEN."

## FOR TRINITY SUNDAY.

*Adesto, Sancta Trinitas.*

"Be present, Holy Trinity:  
Like splendor, and One Deity:  
Of things above, and things below,  
Beginning that no end shall know.

"Thee all the armies of the sky  
Adore, and laud, and magnify:  
And Nature, in her triple frame,  
For ever sanctifies Thy Name.

"And we, too, thanks and homage pay,  
Thine own adoring flock to-day:  
O join to that celestial song  
The praises of our suppliant throng!

"Light, sole and one, we Thee confess,  
With triple praise we rightly bless;  
Alpha and Omega we own,  
With every spirit round Thy Throne.

"To Thee, O Unbegotten One,  
And Thee, O Sole-begotten Son,  
And Thee, O Holy Ghost, we raise  
Our equal and eternal praise. AMEN."

## FOR FESTIVALS OF APOSTLES.

*Eterna Christi munera.*

“Th’ Eternal gifts of Christ the King,  
Th’ Apostles’ glorious deeds we sing :  
And while due hymns of praise we pay,  
Our thankful hearts cast grief away.

“The Church in these her princes boasts,  
These victor chiefs of warrior hosts :  
The soldiers of the Heavenly hall,  
The lights that rose on earth for all.

“’Twas thus the yearning faith of Saints,  
Th’ unconquer’d hope that never faints,  
The love of Christ that knows not shame  
The Prince of this world overcame.

“In these the Father’s glory shone,  
In these the will of God the Son :  
In these exults the Holy Ghost,  
Through these rejoice the Heavenly host.

“Redeemer, hear us of Thy Love,  
That with this glorious band above,  
Hereafter, of Thine endless grace  
Thy servants also may have place. AMEN.”

## THE CHURCH BELLS.

SOFTLY through the valley stealing,  
Borne upon the balmy air,  
Sweetly are the Church Bells pealing,  
Calling men to praise and prayer.

Still are music tones resounding,  
Tones to every Christian dear;  
And they seem to say, while sounding,  
Come, for JESUS CHRIST is here.

Here is grace forever flowing,  
Here is mercy to be found;  
Here, upon faith's altar glowing,  
Love and holiness abound.

Here is peace for all who, sighing,  
Seek, in faith, forgiveness sweet;  
Here is love for those who, dying,  
Cast themselves at JESUS' feet.

Here in Holy Font is gleaming  
Water for earth's pilgrim's brow;  
Here Baptismal grace is streaming,  
Sealing many a holy vow.

Here the Holy Cross-crowned Altar  
Bids us seek for Heavenly Food;  
Gives us, when our footsteps falter,  
Strength in JESUS' poured-out Blood.

Who can let those tones unheeded  
Melt away upon the air?  
Who, when grace so much is needed,  
Can refuse to offer prayer?

Sinner, go; life's day declining,  
Brings thee nearer to the grave;  
Go, while mercy still is shining;  
Go, while JESUS waits to save.

Go where those sweet bells are ringing,  
Go within that Temple broad;  
Go where contrite hearts are bringing  
Sacrifices to the Lord :

Go where rapturous hearts are beating,  
Go where Saints in gladness meet;  
Go where happy hours are fleeting,  
Go where praise and prayer are sweet:

Go where blessings fall from Heaven,  
Go before God's Altar fall;  
Take the Holy Food there given,  
Feed on Christ, thy All in All:

Go, the Church Bells still are pealing,  
Onward yet their echoes roll;  
Go, and in that Temple kneeling,  
Ask a blessing for thy soul.

J. P. H.



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